

मैत्र्युपनिषत् ।

THE MAITRI
OR
MAITRĀYAṆĪYA UPANISHAD

WITH THE
COMMENTARY OF RĀMATĪRTHA

EDITED WITH AN ENGLISH TRANSLATION BY

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मैत्र्युपनिषत्

श्रीरामतीर्थकृतदौपिकासहिता ।



आस्थातिकसमाजस्थानुज्ञया तद्वयेन च ।

इ, वि, कौण्डलनाम्नेयं साहेबेन विशोधिता ॥

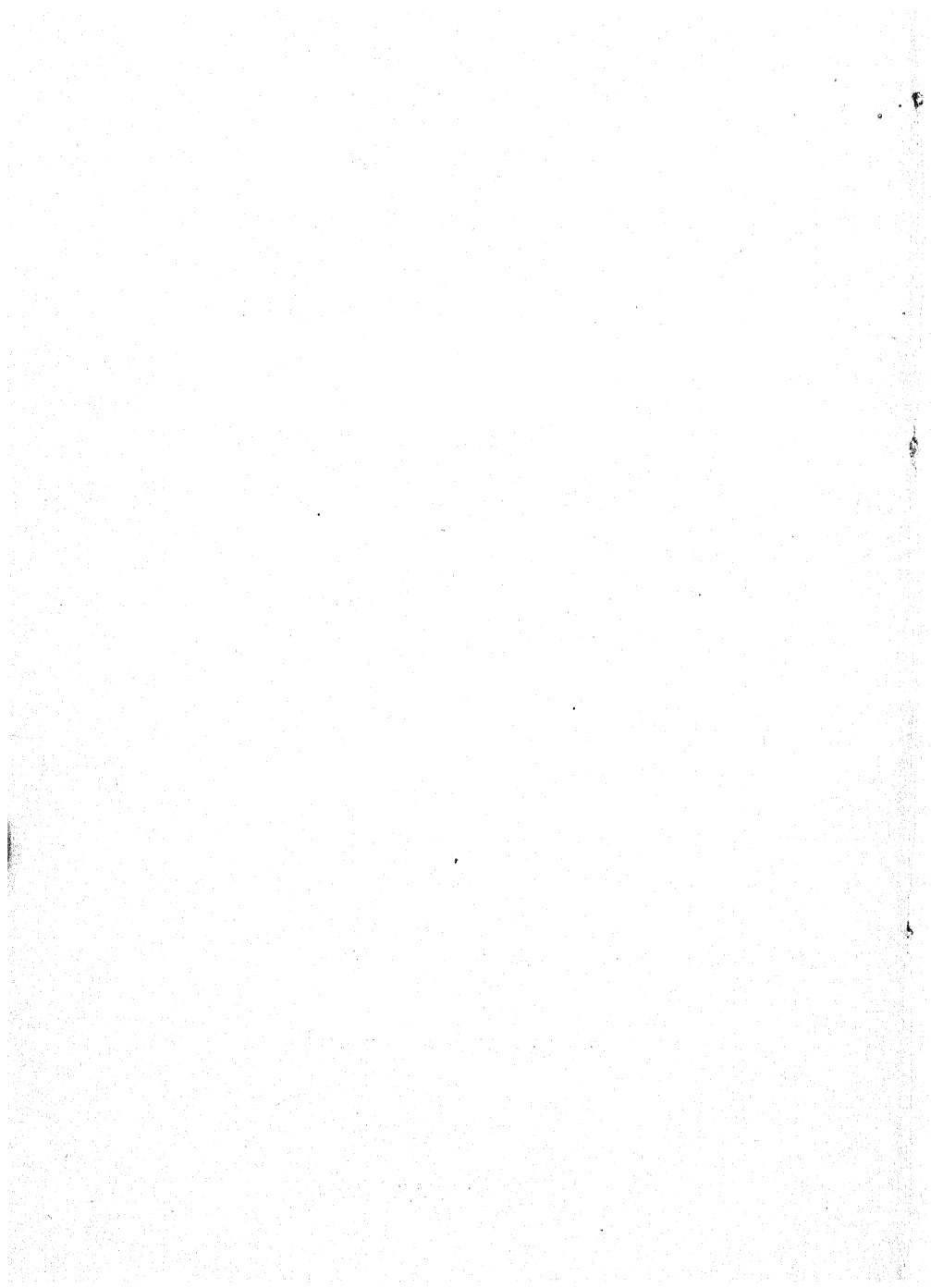


कलिकाता नगर्यां

व्याष्टिष्ट मिश्रन् यन्त्रे सुद्रिता ।

शकाब्दाः १८५७

इ० १८३५ ।



NOTE.

The Maitri Upanishad as edited and translated by Prof. Cowell in the *Bibliotheca Indica* appears to have been published in three fascicles in the years 1862, 1863 and 1870. The edition has been long out of print, and towards 1913 the issue of a second edition was undertaken by MM. Satis Chandra Vidyābhūṣaṇa, the then Philological Secretary to the Asiatic Society of Bengal. The first fascicle of this reprint was published in 1913 and the second in 1919. Then the death of MM. Satis Chandra Vidyābhūṣaṇa in 1920 intervened and for the time being further progress lapsed. A few years ago the work was taken up again with a view to a speedy completion. MM. Kamalakṛṣṇa Smṛtitīrtha was entrusted with the reprint of the remaining portion of the Sanskrit text whilst the undersigned began the reprint of the English translation. During the progress of the work MM. Kamalakṛṣṇa Smṛtitīrtha died also. The entire remaining work was then placed in the hands of Dr. B. Ch. Chhabra, who has now terminated the work.

There is some obscurity as to the dates of issue of the first edition. A few copies of what appears to be the *third* fascicle exist in paper covers differently belonging to fascicle I, 1862, and fascicle II, 1863, whereas there are also copies of the whole work complete with the date 1870. Presumably, the first edition was actually published in three fascicles as indicated above in 1862, 1863 and 1870, of which a certain number of copies may have been put together and issued as a complete volume with a separate title page, and perhaps with a separate serial number, but no reliable copies of the separate fascicles of this old edition survive in the Society's archives to give certainty. Old surplus covers of the first two fascicles may have been used for the third fascicle.

The title pages of the reprints of the first two fascicles by MM. Satis Chandra Vidyābhūṣaṇa state that the second edition

has been "revised" by him. This indication rather signifies "reprinted under the supervision or care of", a "revision" of the proofs but not of the text. Independent revision on the basis of new manuscripts was apparently not undertaken. Consequently the title of the new edition describes it as a re-issue which represents the ascertained facts more accurately.

For the benefit of such students as are not concerned with the Sanskrit text, a separate edition has been prepared of the English translation alone which has been issued as number 1521 of this series.

CALCUTTA,
1, PARK STREET,
March, 1935.

JOHAN VAN MANEN,
General Secretary,
Asiatic Society of Bengal.

PREFACE.

THE Maitri or Maitrāyaṇīya Upanishad belongs to the Maitrāyaṇīya Śākhā of the Black Yajur Veda. It appears to have originally formed a part of a lost Brāhmaṇa belonging to that Śākhā, just as the Brihad Āraṇyaka comes at the end of the Śatapatha Brāhmaṇa. The preceding karma kāṇḍa, according to the Commentator, consisted of four parts which described the various ceremonial rites; and the Upanishad was the fitting conclusion by which the initiated devotee is led from ceremonial to spiritual worship.

Its main subject is a dialogue said to have been held between King Bṛihadratha and the sage Śākāyanya, who relates the divine science of Brahman as it had been delivered to him by the sage Maitri or Maitreya, the son of Mitrā. In the sequel of the discourse he relates a dialogue held in olden time between the deities called the Vālakhilyas and the Prajāpati Kratu. This inserted dialogue would seem to have originally ended with the fourth chapter, but in the present recension it is continued to the 29th section of the sixth chapter. Maitri's own discourse ends in the 30th section of the same chapter; but the Upanishad itself continues the subject in a very similar manner to the end of the seventh chapter. We learn from the Commentator that the sixth and seventh chapters were considered to be *Khila* or supplementary; and he warns his reader not to expect the same strict connection between their various sections, which had been found in the earlier chapters. Even the earlier portion of the Upanishad must be assigned to a late period; and the latter portion must be comparatively modern, as we may judge from the Vaishṇava quotations which are sometimes introduced (as *e.g.* vi. 13, 23).

The proper title of the Upanishad is doubtful. The two MSS., which I used in Calcutta for this edition, do not give the original text separately from the commentary, but insert it in detached portions which were carefully distinguished by red pigment; and consequently they have no separate colophon for the text; and in the colophons to the Commentary they vary (with M.) between *maitryupanishad-dīpikā* and *maitrīśākhopanishad-dīpikā*. The Poonah MS. (C.) calls it the *Maitrāyaṇīya-sākhopanishad*, and similarly Baron von Eckstein's transcript (E.) gives the name in its closing colophon as *Maitrāyaṇīyopanishad*. Vidyāraṇya in his *Sarvopanishad-arthānubhūti-prakāśa* gives the name as the *Maitrāyaṇiyopanishad*, and in śll. 55, 150, he speaks of Maitra as the *śākhā-pravartaka*. It is quoted as the *Maitreyopanishad* in the *Sāṅkhyapravachana-bhāṣya*, p. 46, with a reference apparently to iii. 2 and vi. 10. I have doubtfully written the name as the *Maitri Upanishad*; Professor Weber (*Ind. Stud.* x. 233) prefers *Maitrī Upanishad*.*

The great peculiarity of this Upanishad consists in its frequent reference to older works; thus we find in the earlier portion (ch. i.—v.) seven definite quotations introduced by the formulæ *anyatrāpyuktam* or *ityevam hyāha*; these occur respectively in pp. 31, 32; 46; 48; 49; 53; 55, 56; 59. The first is taken from the *Bṛihad Āraṇyaka Upanishad* v. 9; but the others I have not been able to identify. The later portion (chh. vi., vii.) bristles everywhere with these quotations, always introduced by one or other of the same formulæ; but most of them come from unknown sources. I have noticed that the *Chhāndogya Up.* is quoted in vi. 4., the *Kaṭha Up.* in vi. 4, vi. 30, vii. 9; the *Praśna Up.* in vi. 5 and vi. 8 (but not as a direct quotation in the latter); the *Taittirīya Up.* in vi. 11, 12; the *Īśā Up.* in vii. 9; the *Amṛita Vindu Up.* in vi. 22, 34 (cf. the transl. given in *Ind. Stud.* ii. 60—62, śl. 1. 2. 4. 5. 17); and

* In the extract from the *Muktikā Upanishad*, given by Mr. W. Elliot in the *B. A. S. Journal*, 1851, p. 613, it is written *Maitrāyaṇī* and *Maitrāyaṇī*, but it is placed among the Upanishads of the *Sāma Veda*.

• Manu (iii. 76) in vi. 37. But the great majority of the quotations* remain unidentified.

The Sanskrit text was all printed in India before I left that country; but the publication has been delayed since my return to England in order that the concluding portion might be accompanied by the English translation. The printed text was based on a collation of two MSS. containing the original and commentary.† These were (1.) A., an old and very correct MS. belonging to the library of the Asiatic Society of Bengal; and (2.) B., a less correct and modern MS. procured by Professor Griffith from Benares. The two MSS. never differ except in errors of transcription, and must have come from a common source. I subsequently procured from Poonah, through Professor Haug, a copy of a MS. containing the five first books without the Commentary (C.), the variants of which I subjoin in a list of various readings which follows this preface.‡ Since my return to England I have also partially collated the MS. of the text and commentary (M.) which once belonged to Sir W. Jones, and is now in the British Museum. It consists of two volumes (Nos. 14767, 14768), copied in the Śāka year 1715. Śāṅkara's commentary on the Taittiriya Upanishad is bound up with it in the second volume; hence, as Rāmatīrtha's name is nowhere mentioned, Sir W. Jones in a note erroneously attributed the comm. on the present Upanishad to the same

* The śl. quoted in page 185 may be a corrupted version of Chūlikā Up. 1; see Ind. Stud. ix. 11.

† Rāmatīrtha's commentary is full of interest, as he had a thorough acquaintance with the Upanishad literature, but he seems to be a modern writer. An author of the golden age of Hindu commentators would, for instance, hardly have used the form *rājyasthemne* (p. 5, l. 6), as *sthira* is not included in the *prithwādigāṇa*, see Siddh. Kaumudī, i. 703; *stheman* does however occur in the poetical Śāṅkara-vijaya (i. 9), ascribed to Mādhavāchārya.

‡ I may here add that this MS. inserts at the commencement the following formula of benediction (cf. Śatap. Brāhm. i. 9. l. 26, 27). Tachchhamyor āvṛṇīmahe, gātum yajnāya gātum yajnapataye, daivi swastir astu naḥ, swastir mānushebhyaḥ. Ūrdhwam jigātu bheshajam, śam no astu dvipade, śam chatushpade. Om śāntiḥ śāntiḥ śāntiḥ.

author. Unfortunately it is a very bad MS., full of omissions and errors of transcription; but I have collated all the text and parts of the Commentary, and have found it of some service in several corrupt passages. These variants are also given in the above mentioned list. As I obtained the help of these MSS. too late for my collation,—the former after the printing of the five first chapters, the latter after the printing of the whole work,—I must beg to call particular attention to the subjoined list of errata, where I have corrected several errors into which I had been led in Calcutta by the corrupt text of the only two MSS. then available.

Professor Weber in his *Indische Studien*, vol. ii., p. 395, mentions a transcript of a MS. of this Upanishad, which he had received from Baron von Eckstein, and gives some extracts from it, which are alluded to in my note to the Sanskrit text, p. 10. He has kindly allowed me the sight of the transcript and I have compared it with my text. It only contains the five first chapters numbered as four, and is unfortunately very inaccurate, having been, as I conjecture, transcribed from a MS. in the Telugu character; and I have therefore only occasionally noticed its various readings in the subjoined list. It often omits words and lines, and it also closes ch. ii. with the *pratipurushah* of §. 5. and omits all that follows in pp. 25—39.

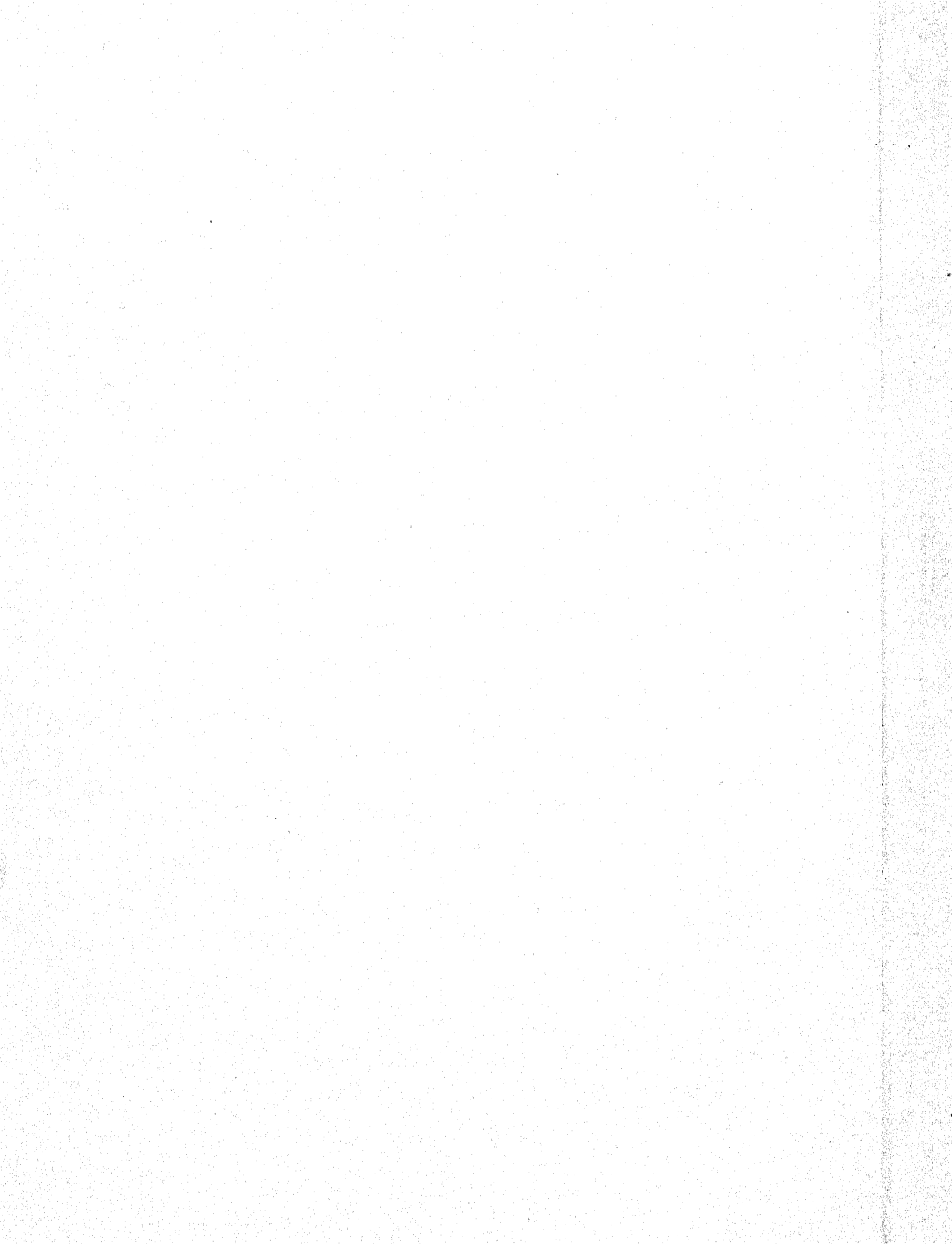
In one respect however this MS. (E.) is of great interest, as it belongs to a different recension from our other MSS. and in some places its order differs widely from theirs. Thus after iv. 3. there follows as iv. 4., a passage from vi. 34. (in my edition pp. 177—180) beginning *atreme ślokā bhavanti; yathā nirindhano vahniḥ* &c. (in p. 179. 2, E. has *akshayam* like M., and in p. 179. 10 *śeshās tu granthavistarāḥ*), down to *mokshe* (sic) *nirviśhayam smṛitam iti*. Then follows, as iv. 5, what is given in the printed text as v. 1, 2 (pp. 69—76). (In p. 72, l. 3, and p. 73, ll. 1, 2, 3, it reads *prajāpatīs tasya proktā agryās tanavo Brahmā Rudro Viśṇur iti; eva yo ha khalu vāvāsyā rājaso 'nso 'sau sa yo 'yam Rudro, 'tha yo ha khalu vāvāsyā sāttwiko, &c.*, which is a curious interpolation, as it refers to the passage in

iv. 5, 6, which this MS. entirely omits.) It is very remarkable that Vidyāranya in his Anubhūtiprakāśa adopts the same order; thus iv. 3 ends in śl. 129, and śl. 130, 131, 132 give the substance of vi. 34, while the remaining ślokas, 133—147, give v. 1, 2.

Anquetil du Perron gives a translation of this Upanishad in vol. i., pp. 294—374 (*Oupnekhat Mitri*); his version generally seems to follow the text as printed in this edition, but it sometimes apparently incorporates passages from a commentary or additions by the Persian translator.

The text of the tenth adhyāya of Vidyāranya's Anubhūtiprakāśa, which I have printed after the Upanishad, is edited from the two MSS. in the Sanskrit College Library of Calcutta. Vidyāranya nowhere recognises the sixth or seventh chapters except where he analyses the lines from vi. 34, as mentioned above.

Cambridge, Nov. 25, 1869.



सूर्यो रश्मिभिर्वर्षति तेनान्नं भवत्यन्नाद्भूतानामुत्पात्ति-
रित्येवं ह्याह ।

अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते ।

आदित्याज्जायते दृष्टिर्दृष्टेरन्नं ततः प्रजाः ॥ ३७ ॥

अग्निहोत्रं जुह्वानो लोभजालं भिनत्त्यतः सम्मोहं
छित्त्वा न क्रोधान् स्तुन्वानः काममभिधायमानस्ततः

अग्नौ ऊतं हविरादित्यं गमयति, अतो हविष आदित्यं प्रविष्टाद्यो
रसो रश्मिपरिपाकतोऽस्रवत् स रस उद्गीयं यथा स्यात् तथा
वर्षति, उच्चैः शब्दं कुर्वन् वर्षतीत्यर्थः । तेन वर्षणेन वर्षणनिष्पन्ने-
नान्नेनेत्येतत्, इमे प्रसिद्धाः प्राणाः स्थिरा भवन्तीत्यर्थः । प्रा-
णैभ्यः प्रजाः जीवद्भ्यो हि बलवद्भ्यः प्रजा भवन्ति इत्यत्रोक्तेऽर्थे
उदाहरन्ति, उदाहरणवाक्यं निगदव्याख्यानं । एवं हि आह,
मनुरपौति शेषः । ‘यद्वै किञ्च मनुरवदत् तद्भेषजं’ इति
श्रुत्यैव मनोः प्रशंसनात् प्रायः श्रुतिरेव मनुवचनमिति गम्यते ।
यदाग्नौ प्रास्ताहुतिः सम्यगिति वचनं कचिच्छाखान्तरगत-
मेवेदं मनुना निबद्धमिति न मनुप्रणीतमतोऽनादिषिद्धया
श्रुत्या कथमर्वाग्भाविसृतिवचनमुदाह्रियत इति न शङ्कास्पदं ।
श्लोक उक्तार्थः ॥ ३७ ॥

इदानीं पृथिवी गार्हपत्य इत्यादिनोक्तप्रकारेणाग्निहोत्रं
जुहुतः फलप्राप्तिं सोपस्करामाह “अग्निहोत्रं ० अत्रोदा-

अतुर्जालं ब्रह्मकोशं भिन्ददतः परमाकाशमच हि
 सौरसौम्याग्नेयसात्त्विकानि मण्डलानि भित्त्वा ततः
 शुद्धः सत्त्वान्तरस्थमचलममृतमच्युतं ध्रुवं विष्णुसंज्ञितं
 सर्वापरं धाम सत्यकामसर्वज्ञत्वसंयुक्तं स्वतन्त्रं चैतन्यं
 स्वे महिम्नि तिष्ठमानं पश्यत्यत्रोदाहरन्ति ।

हरन्ति” इति । यथोक्तप्रकारमग्निहोत्रं जुह्वानः कालेन
 शुद्ध्युपेतान्तःकरणः सन् लोभमयं जालं श्रेयोमार्गनिरोधकं
 भिनन्ति विदारयति, अतोऽनन्तरं लोभमूलं मोहमविवेक-
 लक्षणं हित्वा विवेकेनोत्थात्य क्रोधान् क्रोधमयान् भावान् न
 स्तुत्वानोऽस्तुत्वानो न प्रशंसन् तान् परित्यजन्निति यावत् ।
 कामं मोचलक्षणमभिधायमानो मोच एव मे फलमस्त्विति
 मनसोल्लिखन्नित्यर्थः । ततः एवं सम्यग्विशुद्धेऽन्तःकरणे सति
 चतुर्जालं ब्रह्मकोशं चतुर्भिरेकमयप्राणमयमनोमयविज्ञानमयाख्यै-
 र्जालैः परिवेष्टितं ब्रह्मकोशं ब्रह्मणः परस्याच्चादकं माधा-
 मयमानन्दमयाख्यं तस्मिन् हि ब्रह्म निहितं श्रूयते (तै० उ०) ‘ यो
 वेद निहितं गुहायां वरमे व्योमन् ’ ‘ ब्रह्म पुच्छं प्रतिष्ठा ’ इति च ।
 तं कोशं भिन्दत् सात्त्विसाध्यविवेकलक्षणेन तत्त्वज्ञानेन भिन्द-
 दुन्मूलयन् प्रत्यगर्थमुद्धरन्नित्यर्थः । अतः परमाकाशं सच्छब्दवाच्यं
 कारणोपाधिकं ‘ आकाशो वै नाम नामरूपयोर्निर्वहता ते
 यदन्तरा तद्ब्रह्म ’ इत्युक्तलक्षणं (कान्दो० अ० ८) प्रविशेदिति शेषः ।

रविमध्ये स्थितः सोमः सोममध्ये हुताशनः ।

तेजोमध्ये स्थितं सत्त्वं सत्त्वमध्ये स्थितोऽच्युतः ॥

अत्र हि आकाशे ब्रह्मणि उपासनार्थं यानि सूर्यसोमाग्नीनां
मण्डलानि सात्त्विकानि सत्त्वगुणात्मकानि कल्पितानि तानि
भित्त्वा सूर्यादिदेवतादिकमखिलं प्रपञ्चं परे कारणे ब्रह्मणि
प्रविलाप्येत्युक्तं भवति, तत उपास्योपासकभेदप्रतिभासहेत्वभावात्
शुद्धः प्रत्यगात्ममात्रतया स्थितो विद्वान् सत्त्वान्तरस्थं
शुद्धसत्त्वमथान्तःकरणवृत्तावभिभ्यक्तिं गतमचलमित्याद्यनेक-
विशेषणैरुपलक्षितं ब्रह्म पश्यति साक्षादुपलभते मुच्यत इत्यर्थः ।
अत्र सत्यकामसर्वज्ञत्वसंयुक्तमिति ब्रह्मविशेषणेन कारणे ब्रह्मणि
प्रथमं प्रविश्य ततः कालेन शुद्धं ब्रह्म प्रविशतीति
गम्यते, उपासनाप्रकरणात् । अत एव सर्वापरं धामेति विशे-
षणं । सर्वमपरं निरुद्धं यस्मात् तत् सर्वापरं धाम स्थानं,
करणमित्यर्थः । न चैवं सति चतुर्जालं ब्रह्मकोशं भिन्ददि-
त्यनुपपन्नमिति शङ्क्यं, तस्य क्रमप्राप्यपरममुक्त्यपेक्षत्वात् । प्राक्
कृतो हि विवेकः प्रारब्धप्रतिबन्धक्षये स्वफलं करिष्यतीति
सर्वमनवद्यं । अत्रोक्तेऽर्थे उदाहरन्ति ऋषय इत्यर्थः । उदा-
हरणं पठति “रविमध्ये ० स्थितोऽच्युतः” । तेजोऽग्निः ।
स्पष्टार्थमन्यत् । मण्डलभेदक्रमेण ब्रह्मप्रवेशनमुदाहृत्य कोश-
भेदनेन ब्रह्मदर्शनमुक्तमनूद्य तत्राप्युदाहरणमाह “शरीर ०

शरीरप्रादेशङ्गुष्ठमात्रमणोरप्यण्यं ध्यात्वातः पर-
मतां गच्छत्यत्र हि सर्वे कामाः समाहिता इत्यत्रोदा-
हरन्ति । अङ्गुष्ठप्रादेशशरीरमात्रं प्रदीपप्रतापवत्

ब्रह्मणे नमः” इति । शरीरे प्रादेशमात्रपरिमितं हृदयं, तत्रा-
ङ्गुष्ठमात्रं कमलं, तदिदं शरीरप्रादेशाङ्गुष्ठमात्रमित्युच्यते ।
तादृगङ्गुष्ठमात्रकमलान्तरभिव्यक्तत्वादात्माऽप्यङ्गुष्ठमात्रस्तं, अणोर-
प्यण्यं अतिसूक्ष्मादपि सूक्ष्मतरं दुर्लभ्यं, एवंविधमात्मानं
ध्यात्वाऽतोऽनन्तरं चतुर्जालं ब्रह्मकोशं भिन्दत् परमतां पर-
मात्मभावं गच्छति यथोपासितं परमात्मानमनुभवतीत्यर्थः ।
अत्र हि परमात्मनि सर्वे कामाः स्वमनोमात्रसङ्कल्पसाधनाः
समाहिताः स्थिताः ‘सर्वे तदत्र गत्वा विन्दते’ इति श्रुत्यन्त-
रात् । इत्यत्रास्मिन्ननुक्तोऽर्थो उदाहरन्ति । अङ्गुष्ठपरिमितकमल-
युक्तं प्रादेशशरीरमात्रं प्रादेशपरिमितहृदयान्तःशरीराभि-
व्यक्तिमिति यावत् । प्रदीपप्रतापवत् प्रदीपशिखावत् द्विस्तिधा
द्विस्तिप्रकारं मन्दमध्यमोत्तमप्रकारं तैलवर्त्यादितारतम्यवशात्
प्रदीपप्रकाश इवाभिव्यञ्जकान्तःकरणशुद्धितारतम्यादभिव्यक्ति-
तारतम्यवत् तद्ब्रह्मान्तर्यामिलक्षणमभिष्टूयमानमभितः स्तूय-
मानं प्रशस्ततथोपलभ्यमानं महो देवो महान् देवोऽ-
खण्डचिदात्मको भुवनान्याविवेश, यदेवंविधमात्मतत्त्वं तदेव
ब्रह्म यच्चेदं ब्रह्म तदेव महान् देवो भुवनानि स्थावरजङ्गमादि-

द्विस्त्रिधा हि । तद्ब्रह्माभिष्टूयमानं महो देवो भुवना-
न्याविवेश । ओम् नमो ब्रह्मणे नमः ॥ ३८ ॥

इति मैत्र्युपनिषदि षष्ठः प्रपाठकः ॥

जीवरूपेणाविवेश, तस्मादात्मैव ब्रह्म ब्रह्मैवात्मेत्यभेदेन ध्यानं
प्रशस्तं तत् कर्तव्यमिति भावः । ॐ नमो ब्रह्मणे नम इति
शान्तिपाठो मङ्गलार्थः ॥ ३८ ॥

इति मैत्रैशाखोपनिषद्द्वैपिकायां षष्ठः प्रपाठकः ॥

अग्निर्गायत्रं चिदृद्रथन्तरं वसन्तः प्राणो नक्षत्राणि
वसवः पुरस्तादुद्यन्ति तपन्ति वर्षन्ति *स्तुवन्ति पुनर्वि-
शन्त्यन्तर्विवरेणोऽक्षन्त्यचिन्त्योऽमूर्तो गभीरो गुप्तोऽनवद्यो
घनो गहनो निर्गुणः शुद्धो भास्वरो गुणभुग् भयो

सप्तमोऽप्ययं प्रपाठकः प्रकीर्णानेकोपदेशपरः । तत्रादितः
सप्तभिरनुवाकैः सवित्राश्रयमुपासनं स्वतन्त्रं सविस्तरं सफल-
मात्मपर्यवसितमुपदिशति, अग्निर्गायत्रमित्यादिना । “अग्नि-
र्गायत्रं ० अन्तरान्तरः” इति । अग्निर्देवता, गायत्रं कन्दः,
चिदृत् स्तोमः, रथन्तरं साम, वसन्त ऋतुः, प्राणः प्राणवृत्ति-
रसः, नक्षत्राण्यश्विन्यादीनि, वसवो देवगणविशेषः । एते सर्वे
मूर्तिमन्तः सवितुः पुरस्तात् पुरोभागे उद्यन्ति, एतैः पुरो-
भागे परिवृतः सविता ध्येय इति विवक्षितं । तापकाले एते
तपन्ति, वर्षासु वर्षन्ति, तत्तदवसरे सवितारं स्तुवन्ति पुनरस्तं
गच्छन्ति, सवितर्यन्तर्विशन्ति अथवा भोगकाले सवित्राश्रित-
ममृतं भोक्तुमन्तर्विशन्ति सवित्वमण्डलमनुप्रविशन्ति । विवरेण
द्वारेण किरणप्रवृत्तिमार्गेष्वन्ति भोज्यममृतमौक्षन्ते पश्यन्ति ।
अथवा विवरेण समयविशेषेण भोगप्रतीक्षां कुर्वन्तीत्यर्थः ।
एतदपि अग्न्यादीनां वृत्तान्तं ध्येयं वेदितव्यं । एवंविधैः पुरो-
वर्तिभिः स्तुयमानं भावित्रं स्वरूपं ध्येयं निर्दिशति, अचिन्त्य

* स्तुवन्तीत्युत्तमपुस्तके सर्वत्र लिखितं, अधमे तु क्वचित् क्वचित्
इउरोपीये च पुस्तके सर्वत्र स्तुवन्तीति ।

† स्तुयमाणमिति पाठान्तरं ।

ऽनिर्वृत्तिर्योगीश्वरः सर्वज्ञो मघोऽप्रमेयोऽनाद्यन्तः
 श्रीमानजो धीमाननिर्देश्यः सर्वसृक् सर्वस्यात्मा
 सर्वभुक् सर्वस्थेशानः सर्वस्यान्तरान्तरः ॥ १ ॥

इन्द्रस्त्रिष्टुप् पञ्चदशो वृहज्जीष्मो व्यानः सोमो
 रुद्रा दक्षिणत उद्यन्ति तपन्ति वर्षन्ति स्तुवन्ति पुन-
 र्विशन्त्यन्तर्विवरेणोक्षन्त्यनाद्यन्तोऽपरिमितोऽपरिच्छिन्नो-
 ऽपरप्रयोज्यः स्वतन्त्रोऽलिङ्गोऽमूर्तोऽनन्तशक्तिर्धाता
 भास्करः ॥ २ ॥

इत्यादिना । अमूर्त इति हेतुः, अचिन्त्यो मनसोऽगोचरः,
 अमूर्तोऽपरिच्छिन्नः, गभीरो दुरवगाहः कर्मेन्द्रियागोचर
 इत्यर्थः, गुप्तो ज्ञानेन्द्रियाविषयः, अनवद्यः पुण्यपापरहितः,
 घनोऽभेद्यः, गहनो दुर्विवेकः, निर्गुणो रूपादिगुणरहितः,
 शुद्धो निर्लेपः, भास्करः सर्वावभासकभारूपः, गुणभुक् त्रिगुण-
 विकारसाक्षी, विभेद्यस्मात् सर्वमिति भयः कालरूपः, अनि-
 र्वृत्तिरकार्यरूपः, यद्वा निर्वृत्तिः सर्वसिद्धिरूपः । प्रसिद्धार्थ-
 मन्यत् । मघो मघवानिन्द्रः पूज्य इत्यर्थः । सर्वस्यान्तरो भोक्ता
 जीवस्तस्याप्यान्तर आन्तरान्तरोऽन्तर्यामीत्यर्थः ॥ १ ॥

इन्द्रस्त्रिष्टुप् इत्यादि समानं । “इन्द्रस्त्रिष्टुप् ० भास्करः”
 इति । अनाद्यन्त इत्यादि विशेषणानि सवितुः पूर्ववद्धाना-
 र्थानि यथाशब्दं विज्ञेयानि ॥ २ ॥

मरुतो जगगौ सप्तदशो वैरूपं वषा अपानः शुक्र
आदित्याः पश्चादुद्यन्ति तपन्ति वर्षन्ति स्तुवन्ति पुन-
र्विशन्त्यन्तर्विवरेणोक्षन्ति तच्छान्तमशब्दमभयमशोक-
मानन्दं तृप्तं स्थिरमचलममृतमच्युतं ध्रुवं विष्णु-
संज्ञितं सर्वापरं धाम ॥ ३ ॥

विश्वे देवा अनुष्टुवेकविंशो वैराजः शरत् समानो
वरुणः साध्या उत्तरत उद्यन्ति तपन्ति वर्षन्ति स्तुवन्ति
पुनर्विशन्त्यन्तर्विवरेणोक्षन्त्यन्तःशुद्धः पूतः शून्यः शान्तो-
ऽप्राणो निरात्मानन्तः ॥ ४ ॥

मित्रावरुणौ पङ्क्तिस्त्रिणवचयस्त्रिंशौ शाक्ररैवते
हेमन्तशिशिरा उदानोऽङ्गिरसश्चन्द्रमा ऊर्द्धा उद्यन्ति
तपन्ति वर्षन्ति स्तुवन्ति पुनर्विशन्त्यन्तर्विवरेणो-
क्षन्ति प्रणवाख्यं प्रणेतारं भारूपं विगतनिद्रं विजरं
विमृत्युं विशोकं ॥ ५ ॥

मरुतो जगतीत्यादि समानं । “मरुतो जगती ० परं
धाम” इति ॥ ३ ॥

विश्वे देवा इत्यादि समानं । “विश्वे देवा ० आत्मानन्तः”
इति ॥ ४ ॥

मित्रावरुणौ पङ्क्तिरित्यादि समानं । “मित्रावरु
विशोकं” इति ॥ ५ ॥

शनिराहुकेतुरगरक्षायक्षनरविहगशरमेभादयोऽध-
स्तादुद्यन्ति तपन्ति वर्षन्ति सुवन्ति पुनर्विशन्त्यन्त-
र्विवरेणोक्षन्ति यः प्राज्ञो विधरणः सर्वान्तरोऽक्षरः
शुद्धः पूतो भान्तः क्षान्तः शान्तः ॥ ६ ॥

एष हि खल्वात्मान्तर्हृदयेऽणीयानिद्धोऽग्निरिव विश्व-
रूपोऽस्यैवान्नमिदं सर्वमस्मिन्नेता इमाः प्रजा एष

एवं पञ्चसु दिक्षु क्रमेण ध्येयविशेषानुपदिश्याधोभागे च
ध्येयविशेषमुपदिशति “शनिराहुकेतु ० क्षान्तः शान्तः” इति ।
विधरणो विधारको वर्णाश्रममर्यादाया इत्यर्थः । भान्तो
भासा युक्तः, क्षान्तः क्षमावान्, तथा शान्त इत्यर्थः ॥ ६ ॥

एवमधिदैवं ध्येयं सविस्तरमुपदिश्य तदनूद्य तस्याध्यात्मं
ध्येयं स्वरूपमुपदिशति “एष हि ० हिताय नमः” इति ।
योऽधिदैवतमादित्यमण्डले उपास्य उक्तः एष हि एव खलु
आत्माऽन्तर्हृदये हृदयस्यास्य स्थानस्याणीयस्वादणीयानति-
सूक्ष्मः, अग्निरिव दीपशिखेवेद्धो दीप्यमान इत्येतत् । विश्व-
रूपः सर्वरूपो वैश्वानरो भोक्तेति यावत् । अतोऽस्यैवान्नमिदं
सर्वं अविशेषेण सर्वप्राणिभिरद्यमानमिदमन्नमस्यैव वैश्वानरा-
त्मनोऽन्नमिति दृष्टिर्विधीयते । अस्मिन् वैश्वानरात्मनि इमाः
प्रसिद्धाः प्रजाः स्थावराद्या ओता आश्रिताः पट इव *तन्तु-
जातमाश्रित्य स्थिता इत्यर्थः । सर्वात्मको वैश्वानरो भोक्ता

आत्मापहतपाप्मा विजरो विमृत्युर्विशोकोऽविचिकित्सो-
 ऽविपाशः सत्यसङ्कल्पः सत्यकाम एष परमेश्वर एष
 भूताधिपतिरेष भूतपाल एष सेतुर्विधरण एष हि
 खल्वात्मेशनः शम्भुर्भवो रुद्रः प्रजापतिर्विश्वसृक्
 हिरण्यगर्भः सत्यं प्राणो हंसः शास्ताऽच्युतो विष्णुर्नारा-

तस्यैवेदं सर्वैरद्यमानं सर्वप्रकारमन्नमिति ध्यात्वा प्राप्तमन्नं
 भुञ्जानोऽन्नदोषैर्न लिप्यत इत्येतमर्थं सूचयन्तौ आत्मानं विशि-
 नष्टि, एष इति । अपहतपाप्मा पुण्यपापलेपरहित इत्यर्थः,
 पुण्यमप्यत्र पापशब्देन गृह्यते तस्यापि पापवत् संसारबन्ध-
 हेतुत्वात् 'उभे ह्येवैष एते तरति न सुकृतं न दुष्कृतं सर्वं
 पाप्मानोऽतो निर्वर्तन्ते' इति च श्रुतेः । विजरो विमृत्युरिति
 जरामृत्युधर्मकात् स्थूलदेहादिविच्यते । विशोक इति शोकादि-
 धर्मकादन्तःकरणात् । विविधा चिकित्सा विचिकित्सा सह-
 जस्य बुद्ध्याधेर्निर्वर्तनं, सा यस्यास्ति स विचिकित्सोऽन्नोपष्टब्ध-
 जीवनः प्राणः, तस्मादन्योऽयमात्मा अविचिकित्सः, अत एवात्र
 शाखान्तरेऽविजिघत्स इति पठ्यते । खादितुमिच्छा जिघत्सा
 तथा रहितोऽविजिघत्स इत्यर्थः । अविपाश इति वर्णव्यत्यये-
 नापिपाशः पिपासारहित पिपासाधर्मकात् प्राणादन्य इत्यर्थः ।
 स्थूलसूक्ष्मदेहोपाधिनिषेधे तद्दोषानास्कन्दितत्वात् सत्य-
 सङ्कल्पः सत्या अवितथाः सङ्कल्पा यस्य सः, अत एव सत्य-

यणो यश्चैषोऽग्नौ यश्चायं हृदये यश्चासा आदित्ये स
एष एकस्तस्मै ते विश्वरूपाय सत्ये नभसि हिताय
नमः ॥ ७ ॥

कामः, काम्यन्न इति कामाः सत्या यथासङ्कल्पमवश्यम्भाविनो
यस्य स सत्यकामः । यत एवमयमुपाधेरुद्धृतोऽत एष एव
परमेश्वर एष भूताधिपतिर्भूतानां स्वामी एष भूतपालः
पालयिता यत एष सेतुर्जगन्मर्यादोन्तम्भको यतो विधरणो
विधारको वर्णाश्रमादिधर्माणां तद्धेतूनाञ्चेति शेषः । इदानी-
मुक्तगुणमात्मानं स्तौति, एष हि खल्वात्मेशानो य उक्तः
स एव शम्भादिशब्दवाच्यो नान्य इत्यर्थः । उक्तयोरध्यात्माधि-
दैवोपाधिकयोरात्मनोरुपाधिद्वयापोहेनैकत्वं वास्तवं रूप-
मुपदिश्यत्यहङ्गहत्वाय यश्चैषोऽग्नावित्यादिना । अग्निग्रहण-
मधिदैवस्यादित्यस्य प्रकाशोपजौविसर्वविभूतिग्रहणोपलक्षणार्थं ।
यश्चायं हृदये प्रत्यङ् पुरुषः, यश्चासावादित्ये परोक्षः स आदि-
त्यस्यः एष हृदयस्यश्च एक एव नानयोर्वस्तुतत्त्वे भेदोऽस्तीत्यर्थः ।
एवमनुसन्धायोपास्यस्वरूपं मन्त्रमिममुदीरयेदित्यभिप्रेत्याह, तस्मै
त इति । सत्ये नभसि ब्रह्माकाशे हिताय निहिताय स्वस्वरूपे
स्थितायेत्यर्थः ॥ ७ ॥

तदेवं श्रेयोऽर्थिनामुपादेयं साधनजातं सोपस्करं सफल-
मनेकधोपदिश्येदानीं श्रेयोमार्गविघातकं परिहरणीयं सम्यग्

अथेदानीं ज्ञानोपसर्गा राजन्मोहजालस्यैष वै
 योनिर्यदस्वर्ग्यैः सह स्वर्ग्यस्यैष वाय्वे पुरस्तादुक्तोऽप्यधः-
 स्तम्बेनास्त्रिष्यन्त्यथ ये चान्येह नित्यप्रमुदिता नित्य-
 प्रवसिता नित्यधाचनका नित्यं शिल्पोपजीविनोऽथ

व्युत्पादयति “अथेदानीं ० विद्यान्तरन्तु यत्” इति । अथो-
 पादेयविध्वर्थनिरूपणानन्तरमिदानीं हेयनिषेधार्थकयनावसरे
 प्राप्ते ज्ञानोपसर्गाः ज्ञानोत्पत्तिविधातका हेतवः प्रस्तूयन्त
 इति शेषः । राजन्निति सम्बोधनं प्रदर्शनार्थमयमुपदेशप्रकार
 एवाख्यायिकायाः पुरा समापनात् । के ते ज्ञानोपसर्गा
 इत्याकाङ्क्षायां यन्मोहजालं वस्तुतत्त्वाविवेकनिबन्धनमित्युत्तरं
 पूरणौघं । पुनः कुतो मोहजालप्रसर इत्याकाङ्क्षायामाह,
 मोहजालस्यैष वक्ष्यमाणो वै प्रसिद्धो योनिः प्रसरणस्थानं ।
 कोऽमौ यदस्वर्ग्यैः स्वर्गानर्हैर्नास्तिकादिभिः सह स्वर्ग्यस्य स्वर्गा-
 र्हस्य वैदिकस्य संसर्ग इत्यथाहारः । पुनरेष इति पूर्वोक्तस्यै-
 वाकर्षणमन्वयस्यष्टीकरणार्थं । तत्र निदर्शनं लुप्तोपमाव्यञ्जक-
 माह, वाय्व इति । वाटीमर्हतीति वाय्वो महाशाख्याम्रपन-
 सादिः, तस्मिन् पुरस्तात् पुरःस्थितत्वेन केनचिदाग्नेनोक्तेऽपि
 तमनादुत्पाधःस्तम्बेन चुद्रेण तण्डुलाकया महास्त्रिष्यन्ति
 स्तम्बप्रभवं कायाफलादिकं वज्रं मन्यन्ते इत्यर्थः । एष दृष्टान्तो
 मोहस्येत्येष पदस्येहैव बान्वयः । अथ पुनर्यं च येऽप्यन्ये इह-

ये चान्ये ह पुरयाचका अयाज्ययाजकाः शूद्रशिष्याः
 शूद्राश्च शास्त्रविद्वांसोऽथ ये चान्ये ह चाटजटनटभट-
 प्रव्रजितरङ्गावतारिणो राजकर्मणि पतितादयोऽथ ये
 चान्ये ह यस्मैराक्षसभूतगणपिशाचौरग्रहादीनामर्थं
 पुरस्कृत्य शमयाम इत्येवं ब्रुवाणा अथ ये चान्येह वृथा

लोके नित्यप्रमुदिता ऐहिकैरेव लाभैः सदा सन्तुष्टाः, ये च
 नित्यप्रवसिताः सदा परप्रेष्याः, नित्ययाचनकाः सदा दीनाः,
 नित्यं शिष्योपजीविनः कारुण्यकर्मकौशलेन जीवननिरता इत्यर्थः ।
 अथ ये चान्ये ह पुरयाचका नगरभिक्षवः ये चायाज्यान्
 याजनानर्थान् याजयन्ति तेऽयाज्ययाजकाः, ये चान्ये शूद्र-
 शिष्याः शूद्राद् यां कामपि विद्यां गृहीतवन्तो ब्राह्मणादयस्ते
 शूद्रशिष्याः, ये च शूद्राः शास्त्रं श्रुतिकृतिपुराणलक्षणं
 विदन्ति पठन्ति पाठयन्ति वा ते शास्त्रविद्वांसः । अथ ये चान्ये
 ह चाटाः पिशुनाः, जटा अपरिच्छिन्नासम्भवदनपराः, नटा
 नर्तनोपजीविनाः, भटा योधास्तस्करा वा, प्रव्रजिताः कार्प-
 टिका भिक्षवो भिक्षुवेषधारकाः रङ्गावतारिणोऽनेकवेष-
 भाषाविशेषैर्नाटकनाय्यजीविनः, राजकर्मणि राज्ये ये नियुक्ता
 इत्यन्वाहारः, राष्ट्रसंरक्षणे चोरशमनादावधिकृता इत्यर्थः ।
 ये च पतिता महापातककृतो राशान्निःसारिताः स्थिता वा,
 आदिपदादभिगता गृह्यन्ते । अथ ये चान्ये ह यच्चेति,

कषायकुण्डलिनः कापालिनोऽथ ये चान्ये ह वृथा-
तर्कदृष्टान्तकुहकेन्द्रजालैर्वैदिकेषु परिस्थातुमिच्छन्ति तैः
सह न संवसेत् प्राकाश्यभूता वै ते तत्करा अस्वर्ग्या
इत्येवं ह्याह ।

नैरात्म्यवादकुहकैर्मिथ्यादृष्टान्तहेतुभिः ।

आम्यन् लोको न जानाति वेदविद्यान्तरन्तु यत् ॥ ८ ॥

ग्रहादीनामिति कर्मणि षष्ठी । अर्थं पुरस्कृत्य धनादिकं
स्वजीवनमुद्दिश्य ये यच्चादीन् प्राणिपौडकान् श्रमयाम उच्चा-
टनादिभिर्निवारयाम इत्येवं ब्रुवाणा मन्त्रयन्तपरा इत्यर्थः ।
अथ ये चान्ये वृथा मिथ्या कषायवासमः कुण्डलिनः शङ्खादि-
शकलकृतकुण्डलधारिणः कापालिनः कपालभिचवः ।
अथ ये चान्ये वृथातर्कोऽनुग्राह्यप्रबलप्रमाणशून्यः स्वबुद्धि-
कल्पितः दृष्टान्तः प्रायोदृष्टस्योदाहरणं क्वचिदृष्टस्य वोदा-
हरणं दृष्टान्तः, कुहकं क्लृप्तग्रहः प्रतारणं वा, इन्द्रजालं प्रत्य-
क्षतो मिथ्यार्थप्रदर्शनं । एतैर्दारैर्ये वैदिकेषु वेदोक्तमार्गैक-
निरतेषु परिस्थातुं परिपन्थितया स्थातुमिच्छन्ति तैः सह न
संवसेत्, ये च पूर्वोक्तास्तैश्च न सह संवसेदित्यर्थः । तत्र हेतु-
माह, ते वै निश्चितं प्राकाश्यभूता अपरोक्षा एव तत्करा-
श्वोराः परवित्तापहारिणः प्रसिद्धाः यावन्त उक्तास्ते अस्वर्ग्या
यतः, अतो वैदिकानभिभूय ज्ञानमार्गमवबन्धते इति वैदिकै-
र्वेदोक्तपुरुषार्थार्थिभिस्तत्सङ्गस्याज्य इत्यर्थः, इत्येवं ह्याह ।

बृहस्पतिर्वै शुक्रो भूत्वेन्द्रस्याभयायासुरेभ्य श्रया-
येमामविद्यामसृजत् तथा शिवमशिवमित्युद्दिशन्त्य-
शिवं शिवमिति वेदादिशास्त्रहिंसकधर्माभिधान-
मस्त्विति वदन्त्यतो नैनामभिधीयेतान्यथैषा वक्ष्येवैषा

नैरात्म्यवादः शून्यचणिकविज्ञानाद्यात्मवादः । वेदविद्यान्तरमिति
वेदं विद्यान्तरञ्चेत्यर्थः ॥ ८ ॥

इदानीं वेदविरोधिनां मार्गस्य प्रवृत्तिमूलमिति ज्ञापयामाह
“बृहस्पतिर्वै ० इत्येवं ह्याह” इति । बृहस्पतिर्वै प्रसिद्धो
देवपुरोहितः कदाचित् शुक्रो भूत्वा शुक्ररूपमाख्यायेमा-
मविद्यामसृजदिति सम्बन्धः । किमर्थं इन्द्रस्याभयाय चेमाया-
सुरेभ्योऽसुराणां क्षयाय नाशाय, असुरान्मोहयित्वेन्द्रं रक्षितु-
मित्यर्थः । याऽविद्या बृहस्पतिना सृष्टा तथा शिवं परिणामे
सुखकरमशिवमकल्याणं दुःखमित्युद्दिशन्ति कथयन्ति नास्तिका
इति शेषः । अशिवमकल्याणं शिवमिति चोद्दिशन्तीत्यनु-
वर्तते । तेषामभिप्रायमाह, वेदेति । वेदस्मृतिपुराणादि-
रूपशास्त्रस्य हिंसको यो धर्मः पाषण्डादिरूपस्तस्याभिधानं
पुनः पुनरनुसन्धानमस्तु लोकस्येति शेषः । इति वदन्ति मूर्खा
उपदिशन्ति । अतो नैनां विद्यां धर्मकञ्चुकैरवैदिकैर्नास्तिकैश्च
प्रसार्यमाणामभिधीयेत न पठेन्न शृणुयाच्चेत्यर्थः । अतोऽन्यथा
विपरीतैषा विद्या महतः श्रेयसो विद्यातिनी स्वरूप-

रतिमात्रं फलमस्या वृत्तच्युतस्येव नारम्भणीयेत्येवं
ह्याह ।

दूरमेते विपरीते विषची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सितं नचिकेतसं मन्ये
न त्वा कामा बहवो लोलुपन्ते ॥

तोऽपि वन्द्येवैषा निष्फला । यतो रतिमात्रं तात्कालिकं
फलमस्या न भाविशुभफलमस्तीत्यर्थः । वृत्तं पारम्पर्यक्रमा-
गत आचारस्तस्मात् च्युतस्य भ्रष्टस्य यथेह परत्र वा न सुखं
स्वजात्यपरिग्रहाद्यमयातनागोचरत्वाच्च, तद्वद्देदविरुद्धागमाचार-
निरतस्यापि इह शिष्टैः परित्यागात् परत्र च नरकगति-
त्वाच्च नारम्भणीयेषा बार्हस्पत्या विद्या इत्येवमस्मिन्नर्थे ह्याह
विद्याविद्ययोर्विरोधं कठश्रुतिरित्यर्थः । “दूरमेते ० लोलु-
पन्ते” इति । या चाविद्या या च विद्या इति ज्ञाता निश्चिता
पण्डितैरेते विद्याविद्ये दूरमत्यन्तं विपरीते विरुद्धस्वभावे
विरुद्धविषयत्वात् स्थितिगतिप्रत्ययविवेत्यर्थः । न केवलं
स्वरूपतो विषयभेदादेव विरुद्धे अपि तु फलभेदादपीत्याह
विषूची विषूच्यौ विष्वञ्चनाद्विषूच्यौ नानागती विरुद्धफले
इत्यर्थः । एवं विद्याविद्ययोः स्वभावमभिधाय यमो नचिके-
तसं प्रत्याह, विद्याभीप्सितमिति । विद्यैवाभीप्सिता यस्य स

विद्याञ्चाविद्याञ्च यस्तद्वेदोभयं सह ।

अविद्यया मृत्युं तौर्त्वा विद्ययामृतमश्नुते ॥

अविद्यायामन्तरे वेद्यमानाः

स्वयन्धीराः पण्डितम्मन्यमानाः ।

विद्याभौषितस्तं नचिकेतसं नचिकेतोनामानं त्वामहं मृत्यु-
र्मन्ये जानामि यतस्त्वा त्वां बहवोऽपि मया दत्ताः कामा विषया
न लोलुपन्ते त्वां न लोपितवन्तः आत्मोपभोगवाञ्छापादनेन
श्रेयोमार्गाद्विच्छेदं न कृतवन्त इत्यर्थः । विद्याविद्ययोर्भिन्न-
फलत्वमात्रे ईशावास्याध्यायस्य मन्त्रमुदाहरति “विद्याञ्चा-
विद्याञ्च ० विद्ययामृतमश्नुते” इति । विद्यां देवेश्वरात्मविषयां
भावनां, अविद्यां तद्विपरीतां कर्मनिष्ठालक्षणां च, यस्तदुभयं
मह समुच्चित्य वेद व्यवधानाव्यवधानाभ्यामविद्याविद्ये एकत्र
पर्यवसिते अतः क्रमेणैकपुरुषेणानुष्ठेये इति यो वेद उपास्ते
तत्परो भवति सोऽद्यिया कर्मनिष्ठया मृत्युं विद्योत्पत्तिप्रति-
बन्धकं पापं तौर्त्वाऽतिक्रम्य विद्यया औपनिषदयाऽमृतत्वं
मोक्षमश्नुते प्राप्नोति इति मन्त्राचरयोजना । तथा चाविद्या-
ऽपि वेदविहिता विद्योपयोगिनी चेत् तदोपादेयाऽपौत्यत्रोदा-
हरणमुक्ताः तद्विपरीता तु हेयैव, ताममुञ्चतोऽनर्थपरम्पराया
अविच्छेद एव स्यादित्यस्मिन्नर्थे उदाहरणमाह “अविद्याया-
मन्तरे ० यथान्धाः” इति । अविद्या आत्मतत्त्वस्फुरणप्रति-
बन्धात्मिका तद्विपरीतार्थसामीचीन्यावभासिनी च, तस्या-

दन्द्रम्यमाणाः परियन्ति मूढा

अन्धेनैव नीयमाना यथान्धाः ॥ ६ ॥

मन्तरेऽभ्यन्तरे तमसौव भुजङ्गतत्त्वावरणे रज्जुत्वावभासनिमित्ते
वर्तमाना ये ते मूढा इति योजना । मोहव्याप्ताः मद-
सद्विवेकशून्याः ते किं परियन्ति मंसारमण्डले परिभ्रमन्ति,
नैषां श्रेयःप्राप्त्याशाऽस्तीत्यर्थः । किंलक्षणास्त इति तान् विशि-
नष्टि, वेक्ष्यमानाः पुत्तपशुधनचेत्रादिदृष्ट्यापाशशतैः संवेक्ष्य-
मानाः । अनेन तेषां मंसारपरिभ्रमणाविच्छेदे कारणमुक्तं ।
तथा च श्रुत्यन्तरं 'कामान् यः कामयते मन्यमानः स कामभि-
र्जायते तत्र तत्र' इति । स्वयन्धोराः पण्डितस्मन्यमाना
इति विशेषणान्तरं । वयमेव धोरा धीमन्तो विवेकिनः शास्त्र-
कुशला इत्यात्मानं पण्डितं मन्यमाना नतु सम्यक् पण्डितास्ते ।
अनेन तेषां मत्सङ्गदौर्लभ्यं दर्शितं । पुनस्तान् विशिनष्टि, दन्द्रम्य-
माणाः कुटिलामनेकरूपां गतिं गच्छन्तः, जरामरण-
रोगादिदुःखशतैरुपद्रूयमाणा इति वा, अनेन तेषां पुण्यमार्ग-
प्रवृत्त्यभावः सूचितः । तेषां मार्गप्रदर्शका अपि तादृशा
एवेत्यभिप्रेत्य दृष्टान्तमाह, अन्धेनैवेति । एकेनाग्रयायिना-
ऽन्धेन नीयमाना देशादेशान्तरं प्रत्याकृष्यमाणा यथा बहवो-
ऽन्धेऽन्धाः पुरोऽन्धेन सह कूपकण्टकादिषु पतन्तो महान्तमनर्थं
प्राप्नुवन्त्येवं वेदविरुद्धविद्वन्मन्यप्रदर्शितमार्गशा अपि तेनैव सह
निरयप्राये मंसारे पतन्तोत्यर्थः ॥ ६ ॥

देवासुरा ह वै य आत्मकामा ब्रह्मणोऽन्तिकं प्रयाता-
स्तस्मै नमस्कृत्योचुर्भगवन् वयमात्मकामाः स त्वं
नो ब्रूहीत्यतश्चिरं ध्यात्वाऽमन्यतान्यतात्मानो वै तेऽसुरा
अतोऽन्यतममेतेषामुक्तं तदिमे मूढा उपजीवन्त्यभि-

इदानीं वेदैकविषये सर्वशिष्टमतोपरोधनायेतिहासमव-
तारयति “देवासुरा ह वै ० स्यादिति” इति । देवाश्च
असुराश्च देवासुराः, ह वै इत्येतिह्यर्थो निपातौ, ये बभूवुः
पूर्वे देवाश्चासुराश्च ते आत्मकामा आत्मज्ञानकामाः मन्तो
ब्रह्मणः स्वपितुः प्रजापतेरन्तिकं समीपं प्रयाताः, तस्मै ब्रह्मणे
नमस्कृत्वा ऊचुर्हं भगवन् वयं ह्यात्मकामास्वामुपसन्नाः स त्वमस्म-
द्भूतोऽस्मभ्यं ब्रूहि आत्मतत्त्वमिति शेषः । इत्युचुरिति सम्बन्धः ।
अतो यत आत्मतत्त्वं न सहसा वक्तुमुचितमतश्चिरं ध्यात्वा
विचार्यामन्यत तत्कालोचितं वक्तव्यं विजज्ञौ । किं अन्यतात्मानो
वै तेऽसुराः, प्रसिद्धा असुरा अन्यतात्मानोऽन्यतायामन्यत्वे
भेदवति देहादावात्ममतय इत्यर्थः । अयतात्मान इति कचित्
पाठः सुगमः । तथा च देहात्मवादं प्रकृत्य क्कान्दोग्ये श्रूयते
‘असुराणां ह्येषोपनिषत्’ इति । अतःपरं श्रुतिवचनं । यतो दृढं
भेददृष्टयोऽसुरा अतोऽन्यतमं देवेभ्य उक्तादत्यन्तमन्यदेतेषा-
मसुराणामात्मतत्त्वं प्रजापतिनोक्तमित्यर्थः । यद्यपि प्रजा-
पतिना देवानामसुराणां च साधारणमेवात्मतत्त्वमुक्तं तथापि

अङ्गिणस्तर्थाभिघातिनोऽनृताभिशंसिनः सत्यमिवानृतं
पश्यन्तीन्द्रजालवदित्यतो यद्वेदेष्वभिहितं तत् सत्यं
यद्वेदेषूक्तं तद्विद्वांस उपजीवन्ति तस्माद्वाङ्मणो
नावैदिकमधीयौतायमर्थः स्यादिति ॥ १० ॥

स्वचित्तदोषवशादसुरैरन्यथावगतं, इदमेवात्मतत्त्वमस्माकं प्रजा-
पतिनोक्तमिति मन्यमानैरिति भावः । तत् आसुरमात्म-
तत्त्वमिमे प्रत्यक्षा इदानीन्तना अपि मृढा अविवेकिन उप-
जीवन्ति आदरेण गृहीत्वा तिष्ठन्ति, अभिव्यङ्गिणोऽत्यासक्ता-
स्तत्पराः सन्त इत्यर्थः । ते किञ्चिच्छास्तर्थाभिघातिनः तीर्थते-
ऽनयेति तरिः संसारसागरातिक्रमणसाधनमात्मतत्त्वज्ञानं, तस्यां
साधनत्वेन भवति इति वेदशास्त्रं तथै, तस्याभिहननश्रीलाः
वेदमार्गविदूषका इत्यर्थः । अनृताभिशंसिनो ज्ञानादज्ञाना-
द्वापि मृषावदनश्रीलाः । यतस्तेऽनृतमेव सत्यमिव पश्यन्ति
सत्यमेव पश्यन्तीत्यर्थः । अनृतस्य सत्यत्वेन दर्शने दृष्टान्तमाह,
इन्द्रजालवदिति । यत एवं वेदविरुद्धः सम्यग्दाय आसुर एवा-
सत्यमूलश्चातो यद्वेदेष्वभिहितमुक्तं तत्सत्यं यथायं तदुपादेय-
मित्यर्थः । यद्वेदेषूक्तं तदेव विद्वांसः सम्यक्पण्डिता उप-
जीवन्ति आदरेण गृह्णन्ति, न हेतुवादपटुभिरभिहितमित्यर्थः ।
अनयाऽऽख्यायिकयोपादेयमर्थमुपदिशति, तस्मादिति । ब्राह्मण-
ग्रहणमुपलक्षणं, चैवर्णिको न कदाप्यवैदिकं वेदविरुद्धं वेदार्थ-

एतद्वाव तत्स्वरूपं नभसः खेऽन्तर्भूतस्य यत् परं
तेजस्तत्त्वेधाभिहितमग्रा आदित्ये प्राणे एतद्वाव तत्-
स्वरूपं नभसः खेऽन्तर्भूतस्य यदोमित्येतदक्षरमनेनैव
तदुद्भूतमुदयत्युच्छसत्यजसं ब्रह्मधीयात्मन् वाचैवैतत्

ज्ञानानुपायरूपं च शास्त्रान्तरमधीयौ तेत्यर्थः । तादृक्-
शास्त्रान्तराध्ययने दोषं सूचयति, अयमर्थः स्यात् । अथ-
मासुरदृष्टोपात्तोऽधःपातरूपोऽर्थः फलं स्यादिति भयादिति
वाक्यशेषः ॥ १० ॥

यदेदेषूक्तं तत्सत्यमिति यदुक्तं तच्च वेद एव कथामिति
जिज्ञासायां तस्य तत्त्वं वक्तुमुत्तरोऽनुवाकः प्रवर्तते एतद्वावेति ।
“एतद्वाव तत्स्वरूपं ० परिमितं तेजः” इति । एतद्वावैतदेव तस्य
वेदस्य स्वरूपं यन्नभसो ब्रह्माकाशस्य खे हृदयसुषिरेऽन्तर्भूतस्य
मध्ये सिद्धस्य, यत्परमलुप्यमानं तेजः सर्वावभासकं चैतन्य-
स्वरूपं तत्तेजस्त्वेधा प्राधान्यमाश्रित्याभिहितमुक्तं पूर्वं, अग्नौ
आदित्ये प्राणे च विभाव्यमानमित्यर्थः । तथा च यदग्न्या-
द्यात्मना बहिरवभासकं तेजस्तदेव खेऽन्तर्भूतस्य नभसः परं तेज-
स्तदेव च वेदस्य स्वरूपमित्युक्तं भवति । तदेवैवलक्षणं तेजः
प्रथममोङ्कारात्मकमानौदित्याह, एतद्वावेति । यदोमित्येत-
दक्षरं प्रसिद्धमस्ति तदेतद्वाव खेऽन्तर्भूतस्य नभसो रूपमभि-
व्यक्तं रूपान्तरमित्यर्थः । कुत एतदित्यत आह, अनेनेति ।
एतत् तेजोऽनेनैवोमित्येवमात्मकेनाचरेण रूपेण तदुद्भूत-

समौरणे प्रकाशप्रक्षेपकौष्ण्यस्थानीयमेतद्धूमस्येव समौ-
रणे नभसि प्रशाखयैवोत्क्रम्य स्कन्धात् स्कन्धमनुसर-

त्युन्नतबुध्नं भवति वीजस्येवोच्छूनता वेदस्याद्यावत्स्वरूपं जायत
इत्यर्थः । तत् उदयति उद्गच्छति अद्भुर इवान्तर्नारूपप्रण-
वाकारं भवति, ततः क्रमेणोच्छ्रसत्युच्छ्वास इव दीर्घस्वरेणो-
च्चारणस्थानं प्राप्याचररूपमवतिष्ठत इत्यर्थः । एवमभिव्यक्त-
प्रणवाकारब्रह्मतेजोरूपो वेदोऽजस्रं नैरन्तर्येण ब्रह्मधौयालम्बं,
विस्लिष्टपाठः क्वान्दसः, ब्रह्मबुद्धेरुपासनात्मिकाया आलम्बन-
मित्यर्थः । वाग्ब्रह्मात् ब्रह्मतत्त्वबुद्ध्यालम्बनं चेत्यर्थः । अधि-
कारिभेदात् बुद्धिद्वयालम्बनत्वविकल्पार्थी वा वाग्ब्रह्मः । अत्रैवा-
ऽस्यामेवावस्थायामेतत् तेजः प्रणवमात्राकारं सत् समौरणे
कोष्ठगते प्राणे घोषवति सहकारिणि सम्पन्न सति इतिशेषः ।
प्रकाशं प्रक्षिपति त्यजति इति प्रकाशप्रक्षेपकः, जठरकुहर-
चार्यग्निस्तस्यौष्ण्यस्थाने भवं प्रकाशप्रक्षेपकौष्ण्यस्थानीयं तत्तेजो-
ऽनुप्रसरतीत्युत्तरचान्वयः । अनुप्रसरणप्रकारं दृष्टान्तेन स्पष्ट-
यति, एतदिति । एतदनुप्रसरणं धूमस्येव द्रष्टव्यं, यथा धूमो
नभसि समौरणे वायौ वाति सति प्रशाखयैव प्रकृष्टया शाखया
शाखाकारया लेखयोत्क्रम्योर्द्ध्वदेशं गत्वा वृक्षस्य स्कन्धात्
स्कन्धमनुसरति तत्तत्स्कन्धैरभिहन्यमानस्तत्तदाकारतामश्रुते,
तथैतद्ब्रह्मतेजो मूलाधारोपर्यग्निमण्डले तत्रस्थेनाग्निना सन्तप्ते-
ऽभिव्यक्तं घोषवत्प्राणवायुनाग्नौ धम्यमाने तमेव वायुमग्निं

त्यस्य प्रक्षेपको लवणस्येव घृतस्य चौष्ण्यमिवाभिध्यातु-
र्विस्तृतिरिवैतदित्यत्रोदाहरन्ति । अथ कस्मादुच्यते

चोपाधिमवष्टभ्य प्रथमं नादमात्रप्रणवात्मनाविर्भूय क्रमेण
हृत्कण्ठताल्लादिस्थानैः प्रसरणावच्छेदैरभिहन्यमानं नाना-
वर्णात्मनोद्भूय नानावेदशाखात्मकं भवतीति दार्ष्टान्तिकं
योज्यं । एवमेकरूपस्य चैतन्यज्योतिषोऽनेकरूपवेदात्मना प्रसरणे
दृष्टान्तमुक्त्वा प्रसरणेनावस्थान्तरं गतस्यापि न स्वभावान्यत्वं
स्वरूपविनाशो वेत्यत्र दृष्टान्तद्वयमाह, आस्य प्रक्षेपक इति ।
प्रक्षेप एव प्रक्षेपकः, यथा लवणस्य पिण्डौभूतस्यास्य प्रक्षेपो न
लवणस्वभावहानिकरस्तदवस्थस्याऽपि लवणरमानपायात्, यथा
वा घृतस्यौष्ण्यमुष्णसंस्पर्शो न घृतमन्यथयति एवमिदमपौत्यर्थः ।
आभ्यां दृष्टान्ताभ्यामयमप्यर्थः सूचितः, यथा जलान्युपाधि-
विगमे लवणघृतयोः पूर्वावस्थापत्तिः पिण्डाकारेण तथा ब्रह्म-
तेजसोऽपि कायाग्निप्राणमनआद्युपाध्यपगमे स्वरूपेण चिद-
घनावस्थापत्तिरिति न वेदस्यानित्यत्वमिति । इदानीं सुप्त-
प्रबोधवत् झटिति वेदात्मना चिदाविर्भावे दृष्टान्तमाह,
अभिध्यातुर्विस्तृतिरिवैतदिति । एतद्वेदरूपेण चैतन्यप्रसरण-
मभिध्यातुरभिधानकर्तुः मङ्गल्यमात्रेण प्रासादादिकार्थनिर्मातु-
र्योगौश्वरस्य विस्तृतिर्विस्तार इव, अयमौश्वरचिद्विस्तारो वेद
इत्यर्थः । अत्रास्मिन्नर्थे उदाहरन्ति पृच्छति शिष्य इत्यर्थः ।
किं तदाह, अथ कस्मादिति । उत्तरमाह, यस्मादिति ।

वैद्युतो यस्मादुच्चारितमात्र एव सर्वं शरीरं विद्योत-
यति तस्मादोमित्यनेनैतदुपासीतापरिमितं तेजः ।

पुरुषश्चाक्षुषो योऽयं दक्षिणेऽद्विण्यवस्थितः ।

इन्द्रोऽयमस्य जायेयं सव्ये चाक्षिण्यवस्थिता ॥

यस्मादुच्चारितमात्र एवायं वेदः प्रणवात्मा सर्वे शरीरं
जगदित्येतत् विद्योतयति प्रकाशयति तस्माद्वैद्युत इति वेद
उच्यते इति योजना । यस्माद्वृतपिण्डवह्नौभूतवेदावस्था प्रण-
वात्मकमिदं ब्रह्माभीत् तस्मादोमित्यनेनैतदपरिमितं ब्रह्म
तेज उपासीत प्रणवमालम्ब्य ब्रह्म ध्यायौतेत्यर्थः । एतदुक्तं
भवति सर्ववेदार्थावलम्बननिबन्धना हि सर्वे कामाः पुरुषार्थ-
भूताः प्रसिद्धाः, ते सर्वे प्रणवात्मनं ब्रह्म ध्यायतो भवन्ति
प्रणवस्य सर्ववेदात्मकत्वाद्ब्रह्मणश्च सर्वार्थात्मकत्वात् सर्वपुरुषार्थ-
रूपत्वाच्चेति । वेदोद्गमस्थानन्तरं निरूपणात् तदर्थप्रकाशकाः
श्लोका मनःकायाग्निमाहन्तीत्यादय एवात्र यद्यपि निवेश
यितुं युक्तान्तथापि ॐमित्यनेनैतदुपासीतेति परस्य तेजस
उपासनविधानादुपास्यस्य तेजसो विशेषावस्थावस्थानं वक्तुं मध्ये
पुरुष इत्यादयः श्लोका उपान्ताः । तेषाञ्च चाक्षुषः स्वप्नचारी
चेति परत्र वर्तिष्यमाणैः श्लोकैरेकवाक्यता बोद्धव्या । तथा
च यथापाठकमभिह व्याख्यानेऽप्यर्थक्रमेणैवार्थसङ्गतिर्द्रष्टव्या ।
“पुरुषश्चाक्षुषो ० द्विधा सती” इति । योऽयं दक्षिणेऽद्विण्यव-
स्थितश्चाक्षुषः पुरुषः प्रसिद्धो द्रष्टा अयमिन्द्रः परमेश्वरः, या

समागमस्तयोरेव हृदयान्तर्गते सुषौ ।

तेजस्तलोहितस्यात्र पिण्ड एवोभयोस्तयोः ॥

देवता मध्ये वामेऽक्षिण्यवस्थिता इयमस्तेन्द्रस्य जाया पत्नीति
योजना । उक्तञ्च बृहदारण्यके 'इन्धो ह वै नाम योऽयं दक्षिणे-
ऽहन् पुरुषस्तं वा एतमिन्धं सन्तमिन्द्र इत्याचक्षते परोक्षेण'
(अ० ६) इति । 'अथ यद्वामेऽक्षिणि पुरुषरूपमेषास्य पत्नी विराट्'
(अ० ६) इति च । इयमनयोर्जाग्रदवस्थोक्ता । स्वप्नमाह, समागम
इति । हृदयान्तर्गते सुषौ क्षिप्त्रे नाडीजालसमावृते तयो-
रिन्द्रेन्द्राण्योः समागम एकस्थानेऽवस्थानं मिथुनीभाव इत्यर्थः ।
तयोरन्तर्हृदयाकाशे सुप्तयोस्तोजस्तेजनं जीवनमन्नमिति यावत्,
तद्यलोहितस्य पिण्डः परिणामस्तदुभयोस्तयोरन्नमित्यर्थः । तथा
च बृहदारण्यके 'तयोरेष संतावो य एषोऽन्तर्हृदय
आकाशोऽथैनयोरेतदन्नं य एषोऽन्तर्हृदये लोहितपिण्डोऽथै-
नयोरेतत् प्रावरणं यदेतदन्तर्हृदये जालकमिव' इति यदन्नं
पानञ्चोपयुज्यते प्राणिभिरुदौदर्येणाग्निना पच्यमानं स्थूल-
मथ्यमाणिष्ठभागतामापद्यते, तत्र स्थूलो भागः पुरिषमूत्रादि-
रूपो बहिर्गच्छति, मध्यमस्तु नाडीद्वारा सर्वं शरीरं रस-
लोहितमांसादिरूपेण परिणम्यानुप्रविशति, अणिष्ठस्तु मन-
आदीनुपचिनोति । तत्र यो मध्यमो रसभागः स लोहित-
पिण्ड इत्युच्यते तस्य शरीरस्थितिहेतुत्वात्, तयोस्तदन्नमिति
तात्पर्यार्थः । इदानीं तयोः सञ्चरणमार्गमाह, हृदयादिति ।

हृदयादायती तावच्चक्षुष्यस्मिन् प्रतिष्ठिता ।
 सारणौ सा तयोर्नाडौ द्वयोरेका द्विधा सती ॥
 मनः कायाग्निमाहन्ति स प्रेरयति मारुतं ।
 मारुतस्तूरसि चरन्मन्द्रं जनयति स्वरं ॥

था नाडौ हृदयान्निर्गता तावदायती दीर्घा यावच्चतुरतोऽस्मिं
 श्चक्षुषि प्रतिष्ठिता, सरतोऽस्यामिन्द्रेन्द्राण्याविति वा सारयत्येताविति
 वा सारणौ नाम नाडौ सञ्चरणमार्गभृता एकापि सती तयोर्द्वयोः
 सव्यदक्षिणाक्षिप्रापकत्वात् द्विधोच्यते इत्यर्थः, ‘अथैनयोरेषा
 सृतिः सञ्चरणी येषा हृदयादूर्द्धा नाडुच्चरति’ (बृहदा०)
 इति श्रुत्यन्तरं । एवमनयोर्जाग्रत्सुप्तावस्थान्तसञ्चरणमार्गा उक्ताः ।
 इदानीं सुप्तिप्राप्तिक्रमेणावस्थाचयातीतं तुरीयं पदमेकरसं
 तत्त्वमनयोर्वक्तव्यं तदिदं ह्यर्थादुक्तमेवेति सिद्धवत्कृत्य प्रकृतं
 वेदाविर्भावविषयं श्लोकज्ञातमुदाहरति “मनः ० एवमाहुः”
 इति । उद्बुद्धार्थवासनतयात्मविवचानुगृहीतया बुद्ध्या नियुक्तं
 मनः कायाग्निं शरीरस्थितमृग्नरूपमग्निमाहन्ति प्रबोधयति,
 स कायाग्निमारुतं वायुं प्राणाख्यं प्रेरयति व्यापारयति घोषवन्त-
 मापादयतीत्यर्थः । मारुतस्तूरसि चरन् सञ्चरन् मन्द्रं स्वरं
 घोषं जनयति, ततः खजाग्नियोगात् निर्मन्यनकाष्ठं खज
 इत्युच्यते, खजस्थानीयेनाग्निना योगाद्बृद्धि उरःप्रदेशे सम्ययुक्तं
 सम्यगालोडितं तन्मारुतस्वरूपं मनोवृत्त्युत्पत्तं प्रथममणोः

खजाम्नियोगाद्दृदि सम्प्रयुक्त-
मणोर्ह्यणुर्द्विगुणः कण्ठदेशे ।
जिह्वाग्रदेशे त्र्यणुकञ्च विद्धि
विनिर्गतं मातृकमेवमाहुः ॥

सूक्ष्मात् केवलान्मातृताद्धि यस्मात् अणुरेव मन्द्रस्वरात्मको जातः
सः, पुनः कण्ठदेशे प्राप्तं द्विरणुर्द्विगुणितं, पुनर्जिह्वाग्रदेशे गतं
त्र्यणुकं त्रिगुणितं विद्धि । एवं विनिर्गतं क्रमेणाभिव्यक्तं वर्ण-
जातं, मातृकं सर्वपदवाक्यानां योनिभूतमाङ्गरथात्मविद-
इत्यर्थः । हृदि सम्प्रयुक्तमणु ह्यणुर्द्विरणुरिति यदि पाठस्तदा
हृदि सम्प्रयुक्तमणु ततो ह्यणोर्द्विरण्वित्यादि योज्यं । इदानीं
सर्वं शास्त्रार्थं विद्वत्प्रशंसामिषेणोपसंहरति “ न पश्यन् ० सर्वशः ”
इति । एतस्मिन् शास्त्रे यत् तत्त्वं शाब्दब्रह्मणः परस्य
च ब्रह्मणोऽनेकविधमुपपादितं तद्यथोक्तविधिनोपायोपेयभावेन
पश्यन् स्वानुभवमापादयन् यो भवति स मृत्युं संसारं पुनर्न
पश्यति न रोगं पश्यति व्याधिं न पश्यतीत्यर्थः । उत अपि
दुःखतां दुःखमित्येतत् आधिमपि न पश्यतीत्यर्थः । देहद्वय-
सम्बन्धाभावाच्चाधिव्याधिप्रसङ्गो जन्ममृत्युजरादिप्रसङ्गो वास्य
सम्भवेदित्यर्थः । हि यस्मात् पश्यन् ज्ञानौ सर्वं पश्यति सर्व-
माधिव्याध्यास्पदं विषयत्वेनानुभवति न स्वधर्मत्वेनेत्यर्थः ।
यदा पश्यन् हि ज्ञानौ सर्वं सर्वात्मकं ब्रह्म पश्यति, अतः
सर्वशः सर्वात्मना सर्वं ब्रह्माप्नोति ब्रह्मैव भवतीत्यर्थः । तस्मा-

न पश्यन् मृत्युं पश्यति न रोगं नोत दुःखतां ।

सर्वं हि पश्यन् पश्यति सर्वमाप्नोति सर्वशः ॥

चाक्षुषः स्वप्नचारौ च सुप्तः सुप्तात् परश्च यः ।

द्यथोक्तविधिना परापरब्रह्मतत्त्वावधारणमेव परमपुरुषार्थ-
साधनं परमानन्दाद्यं ब्रह्मैवात्माभेदेनाविर्भूतं पुरुषार्थ इति
सिद्धमित्युपसंहारार्थो योज्यः । यत् पुनरिन्द्रेन्द्राण्योः सुषुप्तं
तुरीयञ्च पदं वक्तव्यं सिद्धवत्तन्मित्युक्तं तदिदानीं प्रपञ्चयन्ती
वेद्यतत्त्वमुपसंहरति “चाक्षुषः ० महात्मन इति” इति ।
यः पूर्वं पुरुषश्चाक्षुष इत्यादौ दक्षिणमव्याह्णोरिन्द्रेन्द्राणौ-
रूपमित्युनात्मना जाग्रदवस्थाभोक्तात्मा निर्दिष्टः स इह चाक्षुष
उच्यते । स एव हृदयनाडीसुषिरेषु मञ्चरन् वासनामय-
विषयद्रष्टा स्वप्नचारौ भवति । उभयविधदर्शनवृत्त्युपरमे च
सुप्तः सुषुप्तिं गतः स भवति । एवमेते त्रयस्त्रिमृणामवस्थानां
भोक्तारो विश्वतैजसप्राज्ञसंज्ञका उक्ताः । यश्च सुप्तात् परः
शुद्ध आत्मा स उक्तविश्वाद्यात्मत्रयापेक्षया तुरीय उच्यते,
एवमुक्तप्रकारेणास्य चिदात्मनो भेदास्यत्वारः प्रसिद्धाः, तेभ्य
स्तेषु मध्ये तेभ्यो वा विश्वादिभ्यो विश्वाद्यपेक्षया तुर्यं तुरीयं
चतुर्थं पदं महत्तरमतिशयेन महदत्यन्तमपरिच्छिन्नमित्यर्थः ।
तुरीयस्य महत्तरत्वमुपपादयति, त्रिविधं । त्रिषु जाग्रदा-
दिषु स्थानेष्वेकपात् तुरीयाख्यं ब्रह्म चरेत् सर्वकल्पनाधि-
ष्ठानत्वेनानुगतं वर्तत इत्यर्थः । त्रिपाद् ब्रह्म विश्वतैजस-

भेदाश्चैतेऽस्य चत्वारस्तेभ्यस्तुर्यं महत्तरं ।

चिद्वेकपाच्चरेदह्य चिपाच्चरति चोत्तरे ॥

सत्यानृतोपभोगार्थाः* द्वैतौभावो महात्मनः । इति
द्वैतौभावो महात्मन इति ॥

प्राज्ञाख्यं उत्तरे उत्तरस्मिंस्तुरीये चरति तदाश्रितं सद् वर्तत
इत्यर्थः । एतदुक्तं भवति, कार्यं कारणमिति जगतोऽवस्थादयं
प्रसिद्धं, तत्र कार्यं स्थूलं सूक्ष्मञ्चेति द्विविधं, तयोः स्थूलकार्यो-
पाधिर्विश्वः, सूक्ष्मकार्योपाधिसौजसः, एतयोः स्वस्वोपाधि-
पारतन्त्र्यात् तावन्मात्रपरिच्छिन्नाविति नैतौ महत्तरौ, कार-
णावस्थजगद्वैजोपाधिस्तु प्राज्ञः सकारणस्य स्वोपाधेः कार्य-
व्यापित्वादवस्थान्तरमपि व्याप्नुवन् पूर्वापेक्षया व्यापक इति
महान् भवति, एतत् चित्तं येनानवच्छिन्नप्रकाशात्मना
माक्षिणा भास्यते यत्सत्तया च सदिति व्यवह्रियते तत्
तुरीयं कार्यकारणोपाधिद्वयरहितं परिच्छेदकाभावादपरिच्छिन्नं
महत्तरमिति । तदुक्तं 'कार्यकारणबद्धौ ताविद्येते विश्व-
तैजसौ । प्राज्ञः कारणबद्धस्तु द्वौ तु तुर्यं न मिथ्यतः' इति ।
तर्हि किं परिच्छिन्नापरिच्छिन्नरूपेणात्मभेदोऽङ्गीकृतो नेत्याह,
सत्येति । सत्यमनिदं चिदात्मरूपं, अनृतं पराद्युप-
सवस्थात्रयतदभिमानिलक्षणं, ताभ्यां परस्परार्थस्वाभासमुपभोगो
व्यवहारः सत्यानृतोपभोगः, स एवार्थस्तस्मात् तन्निमित्तं

इति मैत्र्युपनिषदि सप्तमः प्रपाठकः ॥

॥ सम्पूर्णोऽयं ग्रन्थः ॥

महात्मनः पूर्णस्य ब्रह्मात्मनो द्वैतीभावो नानात्वं मायिकं न
परमार्थमित्यर्थः । अभ्यास उपनिषत्समाप्त्यर्थः ॥ ० ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्य श्रीरामतीर्थविरचितायां
मैत्र्युपनिषद्दीपिकायां सप्तमः प्रपाठकः समाप्तः ।

नमस्तस्मै भगवते रामायाकुण्डमेधसे ।

येनान्तर्हृदयस्थेन नुद्यमानो विचेष्टये ॥

विचारयाम्यहं नित्यं वेदतत्त्वार्थमादरात् ।

येषामनुग्रहात् तेभ्यो गुरुभ्योऽस्तु नमःश्रुतं ॥

मैत्रौशाखोपनिषदां दीपिकेयं महात्मनां ।

अन्तर्वस्त्वभासाय भूयादार्कन्दुतारकं ॥

॥ ० ॥ सम्पूर्णः ॥ ० ॥

सर्वोपनिषदर्थानुभूतिप्रकाशौघ-

दशमोऽध्यायः ।

मेचायणीयनाम्नौ या शास्त्रा मा याजुषौ मता ।
तेषां शाकायन्यमुनिर्बोधयामास भूपतिं ॥ १ ॥
बृहद्रथः स्वस्य राज्ये पुत्रं संस्थाप्य निर्गतः ।
वने महत्तपस्तप्त्वा विद्यार्थं मुनिमाययौ ॥ २ ॥
अशाश्वतं शरीरं मे कदा यायात् ततः पुरा ।
ज्ञास्याम्यात्मानमात्मज्ञो मुनिर्मां बोधयिष्यति ॥ ३ ॥
इत्यभिप्रेत्य साष्टाङ्गं प्रणिपत्य भुवि स्थितः ।
वृणीष्व वरमित्युक्तो वृतवानात्मवेदनं ॥ ४ ॥
राज्ञां भोगप्रधानानामात्मज्ञानं सुदुःश्रक्तं ।
वृणीष्व कामानित्युक्तः स सुनेः पादमग्रहौत् ॥ ५ ॥
पादं स्वमूर्ध्ववस्थाप्य स्ववैराग्यं प्रकाशयन् ।
आधारे करणे दोषानवोचद्भोक्तृभोग्ययोः ॥ ६ ॥
भोगाधिकरणं देहस्तस्य दोषा इमे स्फुटाः ।
अस्थिचर्मस्नायुमज्जामांसशुक्रादयोऽखिलाः ॥ ७ ॥
बौभत्सा कारणेष्वेषु मज्जता भुज्यते कथं ।
विट्पूर्णखाते मग्नः सन् भुङ्क्ते कोऽपि न बुद्धिमान् ॥ ८ ॥

पुरा त्वविद्ययाऽऽच्छन्नदोषोऽहं भुक्तवांस्ततः ।

बालो विमुढो यत्किञ्चिदद्याद्विष्टादिकं यथा ॥ ९ ॥

भोगाधिकरणे दोषा आसतां भोगसाधने ।

चित्तेऽपि बहवो दोषा वर्तन्ते हि निरन्तरं ॥ १० ॥

कामक्रोधौ लोभमोहौ विषादेर्याभयादयः ।

ये सन्त्येतैर्ग्रस्तचित्ता भोगिनः किं सुखं भवेत् ॥ ११ ॥

श्रूयन्तां भोक्तृदोषाश्च भोक्तारो बहवो मताः ।

देहाभिमानिनो जीवा उत्तमाधममध्यमाः ॥ १२ ॥

दरिद्रा अधमाः ज्ञेया मध्यमाश्चक्रवर्तिनः ।

गन्धर्वाद्या उत्तमा स्युस्ते सर्वेऽपि क्षयिणवः ॥ १३ ॥

उत्पन्नध्वंभिनो यद्वत् स्युर्दृशमशकादयः ।

तथैव सर्वे भोक्तारो क्षियन्ते स्वायुषः क्षये ॥ १४ ॥

भोक्ता न क्षियते किन्तु देह एवेति चेच्छृणु ।

देहस्थस्यैव भोक्तृत्वं तन्नश्येदपुषा सह ॥ १५ ॥

दरिद्राणां भोगहेतुः श्रीर्भृत्याश्च न सन्त्यथ ।

सुद्युम्नप्रमुखानां ते विद्यन्ते चक्रवर्तिनां ॥ १६ ॥

इति चेत् सन्तु सर्वेषां मिषतामेव मध्यगः ।

क्षियते चक्रवर्ती तां सन्त्यज्य महतीं श्रियं ॥ १७ ॥

अन्नधानादिशक्तिश्च गन्धर्वादिषु विद्यते ।

विद्यतां ताम मृयुस्तु तेषां शास्त्रेषु कथ्यते ॥ १८ ॥

भोक्तृणां नश्वराणां को भोगः स्यान्मृत्युचिन्तया ।

प्रयानो भुवि नो कश्चिन्मृषर्धनमिच्छति ॥ १९ ॥

तिष्ठत्वसौ भोक्तृदोषो भोग्येऽपि श्रूयतामयम् ।
 अश्विगिर्यादिकं सर्वं नश्वरं किमुतेतरत् ॥ २० ॥
 दोषान् सोढ्वा सकृद्भुक्तः संसारो नश्यतीति चेत् ।
 न, भोगैराश्रितस्यास्य संसारावृत्तिदर्शनात् ॥ २१ ॥
 भोगकाले कृतं कर्म कुतो जन्म ददाति नो ।
 अन्धकूपस्थितो भेक इवाहं संसृतिस्थितः ॥ २२ ॥
 संसारकूपे पतितमस्मादुद्धर्तुमर्हसि ।
 त्वमेव गतिरस्माकमन्या काऽपि न विद्यते ॥ २३ ॥
 राज्ञोऽस्य तौत्रवैराग्यात् दृष्ट्वा मुख्याधिकारिताम् ।
 तमाह कृतकृत्यस्त्वमात्मज्ञोऽसि न संशयः ॥ २४ ॥
 यज्ञदानादि कृत्यं ते जातं विविदिषोदयात् ।
 सफलं न पुनः कर्म कर्तव्यं तेऽत्र विद्यते ॥ २५ ॥
 विषयासक्तिरेवास्य ज्ञानस्य प्रतिबन्धिका ।
 एषा तु नास्ति ते ज्ञानं हस्तप्राप्तमिव स्थितम् ॥ २६ ॥
 संसारहेयतां बुद्ध्वा त्यक्ते तस्मिन्प्रवेशतः ।
 योऽवशिष्टो भाति सोऽयमेवात्मैत्यवगच्छ भोः ॥ २७ ॥
 अवशिष्टो य आत्माऽसावहमित्येव गम्यते ।
 मतभेदादहम्बुद्धिर्वज्रस्यैव को भवेत् ॥ २८ ॥
 देहः कर्ता च साक्षीति त्रयो वादिभिरीरिताः ।
 आत्मानस्तेषु कतमो भवतोऽभिमतो वद ॥ २९ ॥
 साक्ष्यात्माऽभिमतो नान्यौ तयोर्दोषास्त्वयैरिताः ।
 संसारान्तःपातिनौ तौ न तथोरात्मतोचिता ॥ ३० ॥

चाक्षुषव्यवहारेऽस्य भासकत्वेन साक्षिता ।
 विवेक्तुं शक्यते तस्मादक्षुपाधौ समुच्यते ॥ ३१ ॥
 देहमध्येऽस्ति हृत्पद्मं नाडौयुतमधोमुखम् ।
 नाड्यस्त्रुद्धमधश्चैतं देहं व्याप्य व्यवस्थिताः ॥ ३२ ॥
 अहङ्कारोऽत्र चिद्युक्तः कर्ता भोक्ता हृदि स्थितः ।
 मनोऽन्तःकरणं स्थित्वा हृदि वृत्त्या बहिर्ब्रजेत् ॥ ३३ ॥
 रश्मिवत्प्रसृता वृत्तिर्नाड्याप्नोत्यक्षिगोलकम् ।
 अस्वतन्त्रा बहिश्चक्षुरिन्द्रियेण सह ब्रजेत् ॥ ३४ ॥
 वृत्त्यवच्छिन्नचैतन्यं घटाकाशवदेतया ।
 वृत्त्या सह बहिर्गत्वा तत्राज्ञानं नुदेत् क्षणात् ॥ ३५ ॥
 तद्वृत्त्यागमनात्पूर्वमज्ञानेन समावृतम् ।
 बाह्यं जगत् तदज्ञानं तथा वृत्त्याऽपसार्च्यते ॥ ३६ ॥
 वर्तिनिष्ठो यथा दीपस्तमो नाशयते तथा ।
 चैतन्यं वृत्तिनिष्ठं यत् तदज्ञानस्य नाशकम् ॥ ३७ ॥
 एष ह्यनिष्ठचैतन्यपदार्थोऽक्ष्णा बहिर्गतः ।
 व्याप्नुवन् निखिलं तत्र व्यथा नाप्नोति काश्चन ॥ ३८ ॥
 प्रतिकूलात् तु विषयाद्या व्यथा सा तु मानसी ।
 न चैतन्यगतेत्येवमाचार्याः स्पष्टमब्रुवन् ॥ ३९ ॥
 दुःखी यदि भवेदात्मा कः साक्षी दुःखिनो भवेत् ।
 दुःखिनः साक्षिता नैवं साक्षिणो दुःखिता तथा ॥ ४० ॥
 नर्तं स्याद्विक्रियां दुःखी साक्षिता का विकारिणः ।
 धौविक्रियासहस्राणां साक्ष्यतोऽहमविक्रियः ॥ ४१ ॥

यः साक्षी चित्पदार्थोऽसौ जीवात्मा तस्य जीवता ।
 अहङ्कारेण तादात्म्यभ्रान्त्यैव परिकल्पिता ॥ ४२ ॥
 बोधयित्वा जीवतत्त्वं जीवस्य ब्रह्मरूपताम् ।
 बोधयामास सोऽप्यात्मा स्वेन रूपेण तिष्ठति ॥ ४३ ॥
 आत्माऽहङ्कारदेहाभ्यां युक्तः कलुषितः पुरा ।
 विवेचितः स्थूलदेहादीषदेव प्रसीदति ॥ ४४ ॥
 अहङ्काराद्विविक्तश्चेत् तदा सम्यक् प्रसीदति ।
 आधिव्याध्याख्यकालुष्यं न चिन्माचेऽस्ति किञ्चन ॥ ४५ ॥
 एष साक्षी सम्यग्मादो देहद्वयसमुत्थितः ।
 शास्त्रसिद्धं परं ब्रह्म ज्योतिः प्राप्नोति वाक्यतः ॥ ४६ ॥
 मत्तोऽन्यद्ब्रह्म परमं स्वप्रकाशमिति भ्रमः ।
 पुरासौत् तत्त्वमस्यादिवाक्येनासौ निवर्तते ॥ ४७ ॥
 अब्रह्मत्वभ्रमापाये ज्योतिःप्राप्तिरितीर्यते ।
 ततोऽयं ब्रह्मणा स्वेन रूपेण व्यवतिष्ठते ॥ ४८ ॥
 एवं व्यवस्थिते योऽसावात्माऽनुभवगोचरः ।
 स एव मृतिभीत्यादिरहितं ब्रह्म नेतरत् ॥ ४९ ॥
 श्रवणं मननं ध्यानं विद्यायाः साधनत्रयं ।
 अज्ञानं संशयो भ्रान्तिरित्येतेषां निवर्तकम् ॥ ५० ॥
 गुरूपदेशश्रवणादज्ञानं विनिवर्तते ।
 उपपत्तिपरामर्शात् संशयानां निवर्तनम् ॥ ५१ ॥
 निरन्तरध्यानतस्तु नश्यति भ्रान्तिवासना ।
 राजस्ते श्रवणं जातं मननं कुरु यत्नतः ॥ ५२ ॥

प्रमाणे सम्प्रदाये वा तत्त्वे वा संग्रयो भवेत् ।
 उदितेऽनुदिते वेति होमः शास्त्रादिकल्पितः ॥ ५३ ॥
 न तथा ब्रह्म विज्ञेयं सर्वोपनिषदौरणात् ।
 न प्रमाणे संग्रयोऽतः सम्प्रदायेऽपि नास्त्यसौ ॥ ५४ ॥
 शाखाप्रवर्तको मैत्रो मल्लमाह न चापरः ।
 सोऽपि किञ्चिदुपाख्यानमुदाहृत्य ममाब्रवीत् ॥ ५५ ॥
 तत्त्वस्य संग्रयोऽपैति तदाख्यानमिदं शृणु ।
 मुनयो वाल्खिल्या ये ते प्रजापतिमब्रुवन् ॥ ५६ ॥
 अचेतनं शरीरं तत् केन चेतनवत्कृतम् ।
 प्रेरको वाऽस्य को ब्रूहीत्युक्तः प्रत्यब्रवीदसौ ॥ ५७ ॥
 वेदानामुत्तरे भागे श्रूयते परमेश्वरः ।
 स करोत्युभयं तस्य तात्त्विकं रूपमुच्यते ॥ ५८ ॥
 अज्ञानमिअणाभावाच्छुद्धः पापविवर्जनात् ।
 पूतो रूपेण नाम्ना च हीनत्वाच्चून्यमुच्यते ॥ ५९ ॥
 शान्तः क्रोधादिराहित्यादप्राणोऽचेष्टकलतः ।
 ईशलोपाधिराहित्यादनौशात्मा स्वतो भवेत् ॥ ६० ॥
 कार्योपाधिरयं जीवः कारणोपाधिरौश्वरः ।
 कार्यकारणतां हित्वा पूर्णबोधोऽवशिष्यते ॥ ६१ ॥
 देशात् कालाद्वस्तुतश्च परिच्छेदविवर्जनात् ।
 अनन्तोऽपचयाभावादक्षय्योऽचलनात् स्थिरः ॥ ६२ ॥
 नित्यस्फूर्त्या शाश्वतोऽयमजो जन्मादिवर्जनात् ।
 स्वतन्त्रो न पराधीनः स्वमहिम्न्येव तिष्ठति ॥ ६३ ॥

महिमाऽऽश्चर्यरूपत्वादखण्डैकरसात्मता ।
 आधारान्तरराहित्यात् स्थितिरत्रोपचर्यते ॥ ६४ ॥
 अनिच्छेदृशस्यैतद्देहनिर्वहणं कथम् ।
 इति चेत् स्वांशरूपेण देहेऽवस्थाय निर्वहेत् ॥ ६५ ॥
 न एवोक्तो देहसाची विद्वद्भिरनुभूयते ।
 नेतरैः सूक्ष्मरूपोऽयमिन्द्रियाविषयत्वतः ॥ ६६ ॥
 पूर्णत्वात् पुरुषाख्योऽभौ देहे स्वांशेन वर्तते ।
 बुद्धिपूर्वं यथा सुप्तः स्वेच्छया प्रतिबुध्यते ॥ ६७ ॥
 अथापकः प्रदोषेषु मध्वरात्रे च बुध्यते ।
 स्वेच्छया परमात्मापि तथात्रांशेन वर्तताम् ॥ ६८ ॥
 प्रतिदेहं तु चिन्मात्रो घटाकाश इव स्थितः ।
 देहं साक्षितया जानन् क्षेत्रज्ञ इति कथ्यते ॥ ६९ ॥
 सङ्कल्पाध्यवसायाभिमानैरेषोऽनुमीयताम् ।
 सर्वैरक्षैरुपेतत्वात् सङ्कल्पाद्यस्य सम्भवेत् ॥ ७० ॥
 तेनावच्छिन्नचैतन्यरूपेणैदं वपुस्तथा ।
 चेतनीकृत्य कार्येषु प्रेर्यतेऽश्चैर्यथा रथः ॥ ७१ ॥
 अखण्डैकरसस्वांशो नेति चेच्छ्रूयतामिदम् ।
 अखण्डैकरसात्मैव माययेश्वरतामगात् ॥ ७२ ॥
 मायाया अनृतत्वेन नाखण्डत्वं निरुध्यते ।
 मायायां स्वच्छरूपायामात्मासौ प्रतिबिम्बति ॥ ७३ ॥
 तदुपाधिक ईशोऽभूत्सृष्टेः प्रागेक एव सः ।
 अतो नारमतैकाकी राजाऽमात्यादिको यथा ॥ ७४ ॥

द्यूतक्रीडाभिवेशोऽसौ सृष्टिक्रीडामवैक्षत ।
 द्रव्यान्तरमुपादानमदृष्ट्वा स व्यचारयत् ॥ ७५ ॥
 बद्धं स्नामहमेवात्र प्रजारूपीति चिन्तयन् ।
 देहानसृजत स्थूलान् पाषाणप्रतिमा इव ॥ ७६ ॥
 स्वयमेव यथा स्वप्ने गिरिनद्यादिरूपतः ।
 कल्पितो भात्यसावात्मा भात्येवं बद्धरूपतः ॥ ७७ ॥
 ज्ञानक्रियाशक्तिहीना देहाः क्रीडार्थमलम्भाः ।
 इत्यालोच्य क्रियाशक्तिः प्राणो भूत्वाऽन्तराविशत् ॥ ७८ ॥
 श्वाभाधोगत्यान्साम्योद्गारादिव्याप्तिमिद्वये ।
 पञ्चधा व्यभजत् प्राणं प्राणोपाधिक ईश्वरः ॥ ७९ ॥
 उपांशन्तर्यामसंज्ञौ ग्रहौ द्वौ सोमयाजिनः ।
 नियतौ तददुच्छ्वासनिःश्वासौ प्राणिनामपि ॥ ८० ॥
 लोहकारः स्खहस्ताभ्यां पर्यायेण दृतिद्वयात् ।
 बज्रं ज्वालयते यद्वज्जाठरो ज्वाल्यतेऽनलः ॥ ८१ ॥
 निश्वासोच्छ्वाससंदीप्तो भुक्तं पाचयतेऽनलः ।
 ईशस्य जाठराग्नित्वाकारो भगवतेरितः ॥ ८२ ॥
 'अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
 प्राणायानसमायुक्तः पचाम्यन्नं चतुर्विधम्' ॥ ८३ ॥
 कर्णौ पिधाय घोषं यं शृणोत्यन्तः स जाठरात् ।
 वक्त्रेर्जातो सुमूर्धसु नैनं घोषं शृणोति हि ॥ ८४ ॥
 अक्ष्णोपेतः पञ्चविधः प्राणो लिङ्गाभिधं वपुः ।
 प्राणोपाधिकचिद्रूपो ज्ञानशक्त्यापि युज्यते ॥ ८५ ॥

ततो मनोमयो भूत्वा सत्यसङ्कल्पतां व्रजेत् ।
 यत् सङ्कल्पयते जीवस्तत् करोत्येव सर्वथा ॥ ८६ ॥
 हृदि स्थितोऽसौ शब्दादौन् भुञ्जेऽहं विषयानिति ।
 सङ्कल्पाद्याणि सृष्ट्वा तैर्भुङ्क्तेऽर्चैर्विषयान् सदा ॥ ८७ ॥
 देहो रथः पञ्च हयास्तस्य कर्मेन्द्रियाणि हि ।
 ज्ञानेन्द्रियाणि चानि स्रुस्तानि बन्धनरज्जुवत् ॥ ८८ ॥
 मनोऽत्र सारथिः सर्वैरवच्छिन्नेभ्यतां व्रजेत् ।
 चिदात्मा चेतनं देहं कृत्वा प्रेरयते सदा ॥ ८९ ॥
 तस्यापाये मृतो देहोऽचेतनो न प्रवर्तते ।
 चिदंशस्य प्रेरकत्वं ब्रवीति भगवान् स्फुटम् ॥ ९० ॥
 'समैवांशो जीवलोके जीवभूतः सनातनः ।
 मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति' ॥ ९१ ॥
 अवच्छिन्नश्चिदात्मासौ स्वतो नेच्छति किञ्चन ।
 न भुङ्क्ते सुखदुःखे च तस्मिन् नारोप्यतेऽखिलम् ॥ ९२ ॥
 सर्वेष्वपि शरीरेषु भाति तद्धर्मवानिव ।
 न तिष्ठति स्वतस्तेषु नापि तद्धर्मसंयुतः ॥ ९३ ॥
 ज्ञानेन्द्रियैर्न दृश्योऽयं ग्राह्यः कर्मेन्द्रियैर्न च ।
 स्वरूपसौक्ष्मादव्यक्तो वेदान्तैरवबुध्यते ॥ ९४ ॥
 निर्ममत्वात् सर्वगोऽपि शरीरेषु च तिष्ठति ।
 अकर्ताऽप्यनभिज्ञैश्च कर्तृवासौ विभाव्यते ॥ ९५ ॥
 वेदानामुत्तरे भागे इत्यादिग्रन्थवर्णितम् ।
 आत्मनो वास्तवं रूपं कर्तृत्वं नास्य विद्यते ॥ ९६ ॥

स सर्वोपनिषत्सिद्ध एष ह्युपलभ्यते ।

शुद्धः स्थिरोऽचलो नास्य कर्मलेपोऽस्ति कश्चन ॥ ९७ ॥

अव्ययो निस्पृहस्त्रुष्णीमुदामीन इव स्थितः ।

स्वस्थो विचेपराहित्यादित्यात्मानं प्रपश्यत ॥ ९८ ॥

ईदृशोऽप्यज्ञदृष्ट्याऽसौ सत्त्वादिगुणधारिणा ।

मायापटेन संकन्नो भुञ्जान इव लक्ष्यते ॥ ९९ ॥

इत्थं बोधितवानेष वालखिल्यान् प्रजापतिः ।

तत्त्वं बुद्ध्वाऽथ पप्रच्छुः कः संसारौति ते गुरुम् ॥ १०० ॥

श्रूयतां परमात्मोक्तस्तस्मादन्योऽस्ति कश्चन ।

भूतात्माख्यो निष्कण्ठोऽयं पुण्यपापफलैर्युतः ॥ १०१ ॥

विप्रचक्षादिसद्योनिं श्ववराहादिकामपि ।

असद्योनिमवाप्नोति भूलोके जन्म चेत् तदा ॥ १०२ ॥

अन्यत्र जन्म चेत् तर्हि पुण्येन स्वर्गमश्नुते ।

पापेन नरकं द्वन्द्वैरभिभूतः परिभ्रमेत् ॥ १०३ ॥

मानावमानौ शीतोष्णौ दन्दानौत्यादिकानि हि ।

यो भूतात्मोदितः सोऽथ विसृष्टमभिधीयते ॥ १०४ ॥

अपञ्चीकृतभूतैर्यज्जातं सूक्ष्मवपुर्हि तत् ।

भूतैः पञ्चीकृतैर्जातं यत् तत् सूक्ष्ममिदं वपुः ॥ १०५ ॥

ज्ञानाक्षाणां क्रियाक्षाणां वायूनां पञ्चकत्रयम् ।

मनोऽहङ्कार इत्येवं लिङ्गं सप्तदशात्मकम् ॥ १०६ ॥

अहङ्कारे भौतिके यच्चैतन्यं प्रतिविम्बितम् ।

स भूतात्माऽथ चिद्भिन्नं निर्लेपं ब्रह्म कथ्यते ॥ १०७ ॥

भूतात्मा प्रकृतेर्जातैर्गुणैरेषोऽभिभूयते ।

तमोगुणाभिभूतत्वात् स्वात्मस्थं ब्रह्म नेचते ॥ १०८ ॥

अधिष्ठानतया ब्रह्म भूतात्मन्यपि तिष्ठति ।

पद्मपत्रे नीरविन्दुरस्त्रिष्टो वर्तते यथा ॥ १०९ ॥

ईदृशोऽपौश्वरो मायायुक्तः सन् प्रेरयत्यमुं ।

भूतात्मानं स भूतात्मा विविनक्तौश्वरं न तम् ॥ ११० ॥

मुखैर्वैषयिकैः सत्त्वगुणोद्भूतैः प्रवृण्यति ।

उद्रेके रजसः सोऽयं कलुषीक्रियते भृशम् ॥ १११ ॥

तदानौ मतिचाञ्चल्यात् लुप्यते ह्यखिलात् फलात् ।

कृषिं प्रक्रम्य तां त्यक्त्वा तपः कुर्वन्त्यजेददः ॥ ११२ ॥

तत्तत्फले ससृहत्वाद् व्यग्रो नाप्नोत्यसौ फलम् ।

अहङ्कारेण बद्धः स्यात् जालेन विहगो यथा ॥ ११३ ॥

संसारभ्रमणं तस्य प्रोक्तं शाखान्तरेष्वपि ।

करणप्रेरकः कर्ता भूतात्मा संसरत्यथम् ॥ ११४ ॥

चैतन्येन हि पूर्णेन सोऽन्तर्व्याप्तस्ततश्चित्तिः ।

भ्रान्त्यारोपेण संसारस्तत्रासौ न तु वास्तवः ॥ ११५ ॥

दृष्टान्तोऽत्राग्निना व्याप्तो लोहपिण्डोऽभिधीयते ।

तप्तलोहं मुद्गरेण हतं बज्रविधं भवेत् ॥ ११६ ॥

अहङ्कारे चिदाभासो भूतात्मा साक्षिभासितः ।

हन्यमानो गुणैः सत्त्वादिभिर्बज्रविधो भवेत् ॥ ११७ ॥

यज्जन्म योनिलक्षाणां भवेत् चतुरशीतिषु ।

सोऽयं बज्रविधो भावो लोहे दात्रकुठारवत् ॥ ११८ ॥

कुलालेन यथा चक्रं तथा मायाविना गुणाः ।
 सत्त्वादयः प्रेरिताः स्युस्तैश्च जन्मान्यनेकधा ॥ ११८ ॥
 लोहे मुद्गरघातेन नाग्नेर्बाधस्तथा गुणैः ।
 भूतात्मोपद्रवेणास्य साक्षिणो नास्त्युपद्रवः ॥ १२० ॥
 एकैकदेहो नरको भवेत् भूतात्मनो महान् ।
 मैथुनोद्भूत्यादिदोषाः प्रसिद्धा एव देहिनां ॥ १२१ ॥
 देहे दोषा यथा चित्ते दोषास्तददनेकशः ।
 सम्प्रोहाद्यास्तामसाः स्युस्तृष्णाद्या राजसा मताः ॥ १२२ ॥
 भूतात्मा तैः पूरितः संस्तैस्तैस्तामसराजसैः ।
 कर्मभिर्बहुधा देहानवाप्नोति पुनःपुनः ॥ १२३ ॥
 श्रुत्वा संसारिणं बालखिल्या विस्मयमाचयुः ।
 संसारस्य प्रतीकारं पप्रच्छुर्मुनयः पुनः ॥ १२४ ॥
 शास्त्रेद्भूतात्मता येन चिदात्मत्वं तु शिष्यते ।
 तमुपायं गुरो ब्रूहीत्युक्तः सन् गुरुरुक्तवान् ॥ १२५ ॥
 नद्यूर्मादिकदृष्टान्तैः संसारस्याप्यनिष्ठतां ।
 मिथ्यात्वं च विनिश्चित्य ब्रजेत् ज्ञानाधिकारिताम् ॥ १२६ ॥
 या वेदेनोदिता विद्या सा भूतात्मप्रतिक्रिया ।
 तपो योगः स्तुतिर्बाधश्चोक्तं वेदे चतुष्टयम् ॥ १२७ ॥
 स्वाश्रमोचितधर्मो यः स एवास्य तपो भवेत् ।
 शान्ताः स्युर्मोहदृष्ट्याद्यास्तेन तामसराजसाः ॥ १२८ ॥
 तच्छान्तौ सत्त्ववृद्धिः स्यात् सत्त्वेनैकाग्रता धियः ।
 तथाऽऽत्मतत्त्वानुभवस्ततो मुक्तो न संसरेत् ॥ १२९ ॥

निरिन्धनाशिवत् चित्तं ग्राम्येद्योगेन कारणे ।
 संस्कारमात्रशेषत्वात् न धीः संसर्तुमर्हति ॥ १३० ॥
 तदानीं जीवचेतन्यं ब्रह्मण्येकीभवेद्यथा ।
 जले जलं वज्रिरग्नौ व्योम्नि व्योम स्थितं तथा ॥ १३१ ॥
 अद्वैतमनुभूयास्मिन् समाधौ व्युत्थितः पुनः ।
 सुवन् सर्वात्मतां तस्य ब्रह्मणोऽनुस्मरेत् सदा ॥ १३२ ॥
 कुम्भो मुनिर्यथाऽस्तौषीत् त्वं ब्रह्मेत्यादिना तथा ।
 सुवन्नपनुदेद्वैतवासनां चिरमाश्रिताम् ॥ १३३ ॥
 योगादद्वैतविज्ञाने वासनायाश्च सङ्गये
 सन्त्यज्य जीवताभ्रान्तिं परमात्मत्वमाप्नुयात् ॥ १३४ ॥
 सा भ्रान्तिस्तमसा जन्या तमस्वाश्रितमात्मनि ।
 परमात्मत्वमावृत्य कल्पयेत् जीवताभ्रमम् ॥ १३५ ॥
 यदावरकमज्ञानमात्माऽस्मिन् प्रतिबिम्बति ।
 ईश्वरः प्रतिबिम्बोऽसौ सृष्ट्यादीनां प्रवर्तकः ॥ १३६ ॥
 यदज्ञानं विक्रियते भवत्येष तमोगुणः ।
 दृश्यमानं जगदिदं तम एवाभवत् पुरा ॥ १३७ ॥
 ईशेन प्रेरितं तत् स्याद्रजो जलतरङ्गवत् ।
 रजोऽपि प्रेरितं तद्वत् सत्त्वमेवं गुहात्रयम्* ॥ १३८ ॥
 समष्टिरूपोऽहङ्कारः सत्त्वात् सारः समुद्भूतः ।
 चिद्विम्बप्रतिबिम्बाभ्यां युक्तोऽसौ चेतनो भवेत् ॥ १३९ ॥
 प्रतिदेहं व्यष्टिरूपः चेन्नञ्जलेन तिष्ठति ।

मङ्गल्योऽध्यवसायस्य देहे तत्सत्त्वसाधकः ॥ १४० ॥

हिरण्यगर्भो वेदेषु समष्टिव्यष्टिरूपधृक् ।

श्रूयते यः स सूत्रात्मा प्रजापतिरिहोदितः ॥ १४१ ॥

तस्य श्रेष्ठास्तयो देहाः सृष्ट्यन्नस्थितिहेतवः ।

ब्रह्मा रुद्रो विष्णुरिति गुणत्रयसमुद्भूताः ॥ १४२ ॥

यो यत् सृजति लोकेऽस्मिन् ब्रह्मा तत्राभिमन्यते ।

नाशाभिमानी रुद्रोऽयं विष्णुः स्थित्यभिमानवान् ॥ १४३ ॥

प्रजापतिस्त्रिधा भूत्वा भूयोऽपि वज्रधाऽभवत् ।

वसुरुद्रादित्यभेदैर्गिरिनद्यादिभेदतः ॥ १४४ ॥

आत्मन्यध्यारोप एवं प्रोक्तो मायाविनिर्मितः ।

आत्माऽधिष्ठानरूपेण प्रविष्टः सर्ववस्तुषु ॥ १४५ ॥

इत्थं विवेचितश्चात्मा भात्याधिक्येन पालकः ।

नाधिष्ठानं विना किञ्चिदारोप्यं बाध्यते कश्चित् ॥ १४६ ॥

आरोपितस्य सर्वस्याधिष्ठानं तत्त्वमौच्यते ।

तस्मादन्तर्बहिश्चात्मा स्थितः सर्वेषु वस्तुषु ॥ १४७ ॥

प्रजापतिर्वालखिल्यान् मुनीनेवमब्रूवुधत् ।

शाकायन्यः कथामेतां राज्ञे प्रोवाच धौमते ॥ १४८ ॥

वैराग्यं परमात्माऽत्र जीवात्मा साधनानि च ।

तपो योगः स्तुतिर्बोध इति सर्वं व्यवस्थितम् ॥ १४९ ॥

शाकायन्याय भगवान् मैत्रोऽखिलमुवाच ह ।

तत् सर्वमनुगृह्णातु विद्यातीर्थमहेश्वरः ॥ १५० ॥

इत्यनुभूतिप्रकाशे मैत्रायणीयोपनिषद्विवरणं दशमोऽध्यायः ।

TRANSLATION.



THE MAITRI UPANISHAD.

RĀMATĪRTHA'S INTRODUCTION.

“THIS is verily the Brahman sacrifice.” Thus commences the Upanishad of the Maitrāyaṇas. The following is its connection with the former (or ceremonial) portion of the Veda. Although in that previous portion, consisting of four books, a number of ceremonies, beginning with the Agnihotra, have been enjoined, and described as producing their higher or lower fruit, still these do not result in the highest end of man, for they all have an end which is to be produced, and whatever can be produced is transient—according to the law, “whatever is capable of being made is transient.” Thus there is a sacred text (Śruti), “As in this life the enjoyment obtained by works passes away, so hereafter the enjoyment obtained by merit passes away,” (Chhāndogya Upan. viii. i. 6.); and again, “Whatever great meritorious work he here performs, who knows not thus, it all at the last passes away” (Bṛihad Āraṇyaka Upan. i. 4. 15.); and again, “Whosoever, O Gārgi, not knowing this indestructible being, offers oblations in this world, performs sacrifices, and practises austerities for many thousands of years, it all comes to an end.” (Bṛihad Āraṇyaka Upan. iii. 8. 10.) Now the Veda intends to shew to the man who desires an end which is in its own nature eternal and admits of no augmentation, the means for the accomplishment of his object. But, seeing that in the case of one whose internal organ is filled with the impressions of countless objects which have been experienced in the endless succession of past births, and who by his subjection to these impressions is led

to continued activity, and whose mind is still set on external objects, it is impossible at once to turn him back from his external pursuits, and, after awaking in him a desire for the knowledge of the real nature of the individual soul as the means to the manifestation of the highest joy and that total cessation of ignorance which is man's highest good,* thus to lead him to the knowledge of the Supreme Soul, it at first teaches him outward ceremonies only as the means to attain the end of man. But after that a devotion to these has been produced, and the mind of the devoted worshipper has been gradually cleared by the performance of incumbent and voluntary ceremonial works, and has been completely purified by their subsequent performance, without any desire for selfish results, under the idea of surrendering them to Īswara,—when he has attained to a clear discrimination between the eternal and the non-eternal, and is void of all desire for the enjoyment of the present or the hereafter,—when he is possessed of all the means, such as passionlessness, self-restraint, &c., and has no desire but final emancipation,—then, seeing that he is a worthy recipient, the Veda makes him know Brahman as the real individual Soul by rejecting all its falsely-ascribed attributes; and when, by thus knowing it, he is himself merged in the Soul, he attains to the recognition of that supreme oneness of the Brahman-soul, the sole essence of which is true knowledge and endless joy. Thus is the connection established between the earlier and latter portions of the Veda, since that portion which treats of ceremonial works is the means, and that which treats of the knowledge of Brahman is the end; and at the same time we have shewn† the

* Both the Calcutta MSS. read *vishayapravaṇatāparāvartanenāparamapurushā-* &c., which I endeavoured to make into sense by an adverbial construction, *āparamapurushārtharūpāvidyānivrīṭti*, but the British Museum MS. has the true reading, *-parāvartanena paramapurushārtharūpāvidyānivrīṭti-paramānanda-* &c.

† These are the four so-called *anubandhas*; *scil.* the *sambandha*, the *vishaya*, the *prayojana*, and the *adhikārin*.

object-matter, the purpose, and the proper subject of this latter portion which we are about to explain. Since, then, the object of this treatise, the knowledge of the soul, cannot be attained by the evidence of the other Vedas, and it is self-evident that it is to be accomplished by the treatise now about to be explained, we will now proceed, to the best of our ability, to explain its meaning word by word. In the former portion the various ceremonial works, as laying the sacred fire, &c., have been described, and this is common to all the Soma sacrifices besides the Agnishtoma;* therefore all the ceremonial works are considered as included in this; and so the Śruti proceeds to shew that all ceremonial works, inasmuch as they contribute to produce the knowledge of the Supreme Soul, are themselves indirect causes of the highest end of man.

* The *agnichayana*, or ceremony of arranging the fireplace for a sacrifice, is an essential preliminary for all *ishktis* and *darvikomas*; but as it is also, under certain circumstances, an integral part of the *yajñakratu*s or soma-offerings, i.e. the *agnishtoma*, *uktha*, *shodasin*, and *atirātra*, it may be called the representative of all sacrificial rites.

THE MAITRI UPANISHAD.

FIRST CHAPTER.

THIS is verily the Brahman sacrifice,*—the laying of the fire (and whatever else) of the former works† (has been declared). Wherefore let the sacrificer, having laid these fires, meditate on the Soul.‡ Thus of a truth doth the sacrifice become complete and perfect in all its parts. Who is this that is to be meditated on? He who is called the vital air (Prāṇa).§ Of him follows the story. (1)

Verily once a king, by name Brihadratha,|| regarding this body as transitory, and having ceased to feel all desires, established his son in his empire and went forth into the forest. There practising the greatest penance, he stands, with arms uplifted, gazing at the sun. At the end of a thousand days¶ came unto him, like a fire without smoke, burning as it were with

* The Brahman-Sacrifice, or sacrifice to Brahman, is properly one of the five mahāyajnas, i.e. reading and teaching the Veda. See Manu, iii. 70. Āśval. Gṛhya Sūtr. iii. 2. Taittirīya Āraṇy. ii. 10, 11. The meaning here is that all the former ceremonial works are to be considered as modes of worshipping the Supreme Soul.

† The Scholiast says that, in the Maitrāyaṇī Śākhā, the first book of the Karma Kāṇḍa treats of the Agnichayana. All the works before enjoined are now to be performed without any thought of recompense, the sacrificer giving them over to the Supreme Being. Cf. Bhag. Gītā, v. 10.

‡ I.e. let him meditate on the individual soul as identical with the Supreme.

§ "That which breathes by the breath is thy soul, which is within every being." Brihad Āraṇyaka Up. iii. 4.

|| There are several kings of this name in Hindu tradition. See Indische Stud. i. p. 275.

¶ Another reading is, "a thousand years."

splendour, the knower of the soul, the adorable son of Śākāyana. He said to the king, "Rise, rise, choose a boon." He made his obeisance, and answered, "Oh adorable one, I know not the soul; we have heard that thou knowest its nature, teach it unto us." "Of olden time was this thing which thou askest accomplished, but now it is hard to be attained; oh son of Ikshvāku, choose other desires"; thus spake the son of Śākāyana. Touching the sage's feet with his head, the king then recited this song.* (2)

"Oh adorable one, in this stinking unsubstantial body, a mere mass of bones, skin, sinews, marrow, flesh, semen, blood, mucus, tears, rheum, ordure, urine, bile, and phlegm, what have I to do with the enjoyments of desires? In this body assailed by desire, wrath, greed, delusion, fear, sorrow, jealousy, separation from the loved, union with the unloved, hunger, thirst, old age, death, disease, emaciation, and the rest, what have I to do with the enjoyments of desires? (3)

"And all this (body) we see to be perishing, just as these gad-flies, gnats, &c., or the grass and trees, for they all alike are produced and destroyed.† But why talk of these? There are others higher,—mighty archers, emperors in ancient time, Sudyumna, Bhūridyumna, Indradyumna, Kuvalayāśwa, Yauvanāśwa, Vadhryāśwa, Aśwapati, Śaśabindu, Hariśchandra, Ambarīsha, Nanaktu, Saryāti, Yayāti, Anarānya, Ukshasena ‡

* Gāthā is properly a verse used in a religious ceremony, but not taken from the Vedas; it is also employed in Buddhist literature as the name of those poetical legends in barbarous Sanskrit, which alternate with the prose account in the Vaipulyasūtras. Here, however, it seems only used to mean rhetorical prose.

† The Commentator draws this out into a regular syllogism. I may add here that the word *vimata* in p. 9, l. 11. is a technical name for the minor term in an argument,—unless there be a dispute as to the connection of the minor with the major, why have recourse to any middle term to prove it? Instead of *vimata* we have *vivādapada* in the Sarva Darś. Sangraha, p. 123, l. 7. Cf. *ibid.* p. 82, l. 1. So *vivādāspada* in the Sāṅkhya Prav. Bh. p. 28, l. 18.

‡ Dr. Weber (Ind. Stud. i. p. 277) quotes Mahābh. xii. 906—1042, to illustrate this list.

and the rest, or again, kings like Marutta,* Bharata and such as they. While all their kindred were yet looking on, they left their mighty glory and passed away from this world to the next. But why talk of these? There are others higher still—gandharvas, asuras, yakshas, rākshasas, bhūtas, gaṇas, piśāchas, snakes and vampires,† and the rest: these too we see destroyed. But why talk of these? There are others higher yet—the great oceans are dried up, the mountains fall, the pole star moves from its place,‡ the wind cords § (of the stars) are cut; the earth is submerged, and the heavenly beings depart from their homes. In such a world as this what have I to do with the enjoyments of desires? yea, even if one were fed therewith to the full, he must still return to earth again and again. Wilt thou therefore deign to deliver me? I am here in this world as a frog in a well without water. Oh adorable one, thou art our refuge, thou art our refuge!” (4)

SECOND CHAPTER.

THEN, well pleased, the adorable son of Śākāyana || spake unto the king, “Oh king Bṛihadratha, the banner of the race of Ikshwāku, thou hast speedily attained thy desire and knowest the Soul; thou art renowned far and wide by the name of the wind.¶ This soul whom thou seekest is thine own.” “Oh adorable one, which soul meanest thou?” He then thus addressed him.(1)

* For his legend, see Śatap. Br. xiii. 5. 4. 6.

† Grahas are properly imps, which seize children: their chief is Pūtānā, the presiding deity of convulsions.

‡ “*Dhruvasya prachalanam*” probably only refers to a pralaya; then even the “never-ranging pole-star” is forced to move.

§ See Wilson’s Vishṇu Purāṇa, p. 230, “All the celestial luminaries are in fact bound to the polar star by aerial cords,” (i.e. the winds, Pravaha, &c.) Cf. Aristotle’s ἐνδεδεμένη ἄστρα. (De Coel. 2.)

¶ The dialogue between Bṛihadratha and Śākāyana goes on till vi. 30.

¶ The Schol. interprets this as implying that he will be called either

“That which, without ceasing the breathing,* mounts up to the subtil body (in sleep) and wandering in various directions and yet wandering not,† dispels the darkness of illusion,—that is the soul. Thus said the adorable Maitri.”

Thus the sage spake to the king. “And again that which perfectly calm (in sound sleep), having risen above both these bodies,‡ attains to the supreme Light and appears in its own proper nature—that is the soul;” thus spake the sage,—“This is the immortal and the unfearing, this is Brahman.” (2)

“Of a truth, oh king, this is the knowledge of Brahman, and the knowledge of all the Upanishads, as taught to us by the adorable Maitri; § I will tell it unto thee. There were certain saints, known in the Śruti by the name Vālakhilyas,|| pure from all sin, surpassing in might, and with all their passions under subjection. Once on a time they thus spake to the Prajāpati Kratu.

Prishadaśwa, which he interprets as “he that has great horses,” a name of the wind nearly equivalent to Bṛihadhratha; or Jagatprāṇa “the soul of the world,” (Du Perron has “magnitudo tua celebris est.”) Prishadaśwa however properly means, “he who has for his horses deer flecked with white spots” (Sāyaṇa, ad R̥igv. i. 87. 4.) Bṛihadhratha is called Marut, *infra*, vi. 30.

* In sleep the senses are absorbed in the soul, but the vital airs remain awake, see Praśna Upan. iv. 2, 3. Another interpretation reads āviṣṭam-bhanena for avisht—, “that which, hindering the vital air from departing out of the body, (i.e. keeping the body alive,) mounts upward (from the heart and pervades the body), and, though itself unchanged, assuming the form of various objects (sound, &c., as the hearer, &c.) makes objects manifest—that is the Soul.”

† Experiencing the changes of the mind as affected by various impressions, and yet being in reality unmoved.

‡ By the absorption of both bodies, the gross and the subtil, the impurity contracted from contact therewith is destroyed.

§ Maitri, the first proclaimer of this Śākhā, *etat-śākhā-pravaktā*. The Anubhūti-prakāśa calls him Maitra.

|| For the Vālakhilyas see Prof. Müller's R̥ig Veda transl. pref. p. xxxiv. The Vishṇu Purāṇa, i. 10, makes them the sons of Kratu by his wife Sannati, and describes them as “the 60,000 pigmy sages, no bigger than a joint of the thumb, chaste, pious, resplendent as the rays of the sun.” The Rāmāyaṇa (iv. 40.) places them on the Saumanasa peak of the Udaya-parvata.

‘Oh adorable one, this body is without intelligence like a cart ; to what being, then, imperceptible to the senses, belongs that power by which it is yet made to appear intelligent, and who is the mover thereof ? Oh adorable one, tell us what thou knowest.’ He thus answered them . (3)

“He who is described in the Śruti as abiding above all, like the ascetics untouched amidst sensible objects,*—he is this stainless one, the purifying, the undeveloped, the tranquil, the unbreathing, the unthinking,† the undying, the indestructible, the unchangeable, the eternal, the unborn, the self-dependent ; he abides in his own greatness ;—by him is this body made to appear intelligent and he is the mover thereof.” They said, “Oh adorable, how by such an one, abiding aloof, can this body be made to appear intelligent, and how is he the mover thereof ?” He thus answered them. (4)

“Verily this subtil incomprehensible imperceptible one, named the Spirit, dwells in part in the body without volition ;‡ just as one in sleep awakes without his volition, even so it is here. This part of the Soul is verily He, who is pure thought, reflected in the internal organ, the conscious embodied being,§ whose presence is proved by reflection,|| assurance, and appropriation, the

* Another interpretation is “He who, oh ascetics, is described in the Śruti as dwelling amidst worldly objects and yet placed above them all.”

† Nirātmā is here explained as *mano-rahitaḥ*, “mindless,” i e. without the attributes of volition, assurance, &c. The Anubhūtiprakāśa seems to read *anīśātmā* (§l. 60).

‡ The Anubhūtiprakāśa reads *buddhi-pūrvam*.

§ *Kshetrajña*.

|| *Sankalpa* is usually defined as “discrimination,” see Tattva Kaumudī, p. 34. ll. 11, 12 ; it is the faculty by which the mind pronounces determinately on an object presented confusedly by the senses—“it is thus—it is not thus.” Rāmātīrtha, unless the reading be erroneous, seems to explain it as the vague undetermined cognition, corresponding to the Naiyāyik *nirvikalpakam jñānam*. Some authors (as Vijnāna Bhikshu, Sāṅkhya Prav. Bhāṣhya, p. 122, and Rāmātīrtha himself, p. 73, l. 18,) explain *sankalpa* as a moral rather than an intellectual faculty, “resolution” (*chikīrṣhā*). Both faculties in fact equally belong to *manas*, as it stands midway between the organs of knowledge and action.

true Prajāpati, the Universal One. By him, the intelligent, is this body made to appear intelligent, he is the mover thereof.' They said, "Oh adorable, how by such an one, abiding aloof, is this body made to appear intelligent, and how is he the mover thereof?" He answered them. (5)

"Prajāpati* verily before creation existed, the one; he joyed not; he meditated on himself and created many creatures.† He looked on them—they were as stones, mindless, lifeless, stark as stocks. Still he joyed not; he reflected, 'I will enter within to animate them.' He made himself as air, and entered within. But as one he could not; therefore he divided himself fivefold and hence is he named by five names, Prāṇa, Apāna, Samāna, Udāna, and Vyāna. That air which goes upwards is Prāṇa; that which goes downwards is Apāna; that by which these two former are served is Vyāna (or the circulating air); that which carries off to the lower bowel the grosser parts of the food, and conveys the finer to each several limb, is named the Samāna (or equalising air). The Vyāna comes after the others, and the rise of the Udāna is interposed before it.‡ That which belches forth or keeps downwards§ the food eaten or drunken, this is the Udāna. Now the Upānśu depends on the Antaryāma and the Antaryāma on the Upānśu;|| between these two the

* Prajāpati is here Hiranyagarbha, produced at the beginning from the Supreme Being (the Sach-chid-ānanda), when become multicolor (or "adulterate," see Dr. Hall, *Refut. Hindu Philos.* p. 201) by ignorance. R.

† I.e. He became multiform by pure will. R.

‡ This is to explain the original order in l. 12, which differs from that adopted in the subsequent explanation. The Vyāna is placed last in the list above, because its action is all-important for the health of the body and is best carried on when the others rest from their functions. The prāṇa and apāna are said to blow up the digestive fire, and the samāna distributes the digested juices through the limbs; the udāna is the air whose functions are swallowing and eructation; and the vyāna supports the strength and growth of the body.—The Schol. takes it as *uttaram eteshām vyānasya rūpam chāntarā*.

§ *Nigirati* is explained as *tirodadhāti*, "conceals."

|| This alludes to the grahas of the Somayāga. The so-called Upānśu and Antaryāma grahas (or vessels for holding the Soma juice) are placed on either side of the upānśusavana or stone used for bruising the soma plant.

self-resplendent produced heat ; now this heat is the soul ;* the soul is the Vaiśwānara fire.† It hath been also said elsewhere.‡ ‘It is the Vaiśwānara fire which dwells within the body, by which is digested the food that is eaten ; it is this whose noise a man hears when he thus closes both his ears. When he is about to depart, then he hears not that noise.’ Verily having divided itself fivefold, it dwells in the internal cavity,§ seeming to be made up of mind, with the prāṇas as its body, with light as its form, having determined volitions,|| and its nature as ether.¶ Having its purpose yet unattained, it thought from within the heart, ‘let me enjoy objects.’ Then having burst these apertures** it enjoys objects by means of its five reins. Thus the organs of sense,—these are its reins ; the organs of action are its steeds ; the body is the car ; the mind is the charioteer ; character†† is the whip. Driven by this whip this (car of the) body goes round and round as a wheel whirled by a potter. Thus this body is made to appear intelligent ; this verily is the mover thereof. (6)

“This is the Soul which the wise desire,—unassailed, as it were, by bright or dark fruits of action, it wanders in the several

The three are often used as an illustration of the prāṇa, apāna, and vyāna (see Taitt. Sanhitā, I. iv, 2, 3, VI. iv. 5, 6.) but here the upānśusavana is used as a metaphor for Prajāpati manifesting himself as the vital or digestive heat.

* I.e. the jīvātman, the upholder of the body in the form of heat or fire. R.

† Called Vaiśwānara or Viśwānara, as leading or supporting all living bodies.

‡ This is the first of those frequent quotations from the Āraṇyakas and older Upanishads, which are a peculiar characteristic of this Upanishad. For the present quotation see Bṛihad Āraṇyaka Up. v. 9 ; a similar passage occurs in Chhāndogya Up. iii. 13.

§ *Guhā* is explained as “intellect” *buddhi*, because it conceals or envelops the excess of knowledge, joy, &c. “The full meaning is that the Vaiśwānara fire is modified as the internal sense in order to be individualized.” R.

|| See the Anubhūtiprakāśa, śl. 86.

¶ Having its nature unattached and imperceptible, as ether. R.

** I.e. the eyes &c. in the head, and the pores of the skin.

†† *Prakṛiti*, i.e. the impressions of former cognitions and actions. R.

bodies; (yet is recognised as independent), from its non-manifestation, its minuteness, its invisibility, its incomprehensibility, and its purity from all egoism; in reality abiding nowhere, and itself not an agent, and appearing to be an agent only as abiding in the non-existent.* This verily is pure, unchanging, unmoving, undefilable, unstirred by passion or desire, abiding in itself as the spectator; and, having veiled itself in the web of the three qualities,† it stands as the enjoyer,—it stands as the enjoyer.” (7)

THIRD CHAPTER.

THE Vāikhilyas answered, “O adorable one, if thou thus declarest the greatness of this soul, then what can this other be which is also called soul,‡ which, assailed by bright or dark fruits of action, obtains accordingly honourable or mean births and thus its course is upward or downward and it wanders about assailed by the various pairs?” § (1)

(Prajāpati answered,) “There is indeed another, called the elemental soul,|| which, assailed by bright or dark fruits of action, obtains accordingly honourable or mean births, and thus its course is upward or downward and it wanders about assailed by the various pairs. This is the description thereof. The five rudiments are called by the name ‘element’; next the five gross elements are called by the name ‘element’; and the aggregation of these is called ‘the body.’¶ That which verily rules in the

* Scil. ignorance.

† Having veiled itself in the covering of ignorance composed of the three qualities, as in a cloth composed of threads. R.

‡ Scil. the *jīvātman*.

§ I.e. cold, heat, honour, dishonour, pleasure, pain, &c.

|| *Bhūtātman*, the elemental soul, as being conceived as undistinguished from the component elements of the body. R.

¶ I.e. the *linga śarīra* is composed of the *prāṇāḥ*, the *indriyāṇi*, the *antahkaraṇam* and the *tanmātrāṇi*; the *sthūla śarīra* of the five gross elements. R.

body is called 'the elemental soul.' Thus its immortal nature, which in itself is as a drop of water on a lotus leaf, becomes assailed by the qualities of nature. From thus being assailed it suffers bewilderment, and from its bewilderment it sees not the adorable lord, the true cause of action,* dwelling within itself. Borne along and soiled by the stream of qualities, uncertain, unstable, bereft (of all true knowledge,) full of desires and forlorn, it becomes subject to self-consciousness. Thinking such thoughts as 'I,' 'he,' 'this is mine,' it binds itself by itself as a bird with a snare.† Entangled in the fruits of its own actions, it obtains honourable or mean births, and thus its course is upward or downward and it wanders about assailed by the various pairs." "Which is it?" they asked. Thus did he answer them. (2)

"It hath also been said elsewhere, 'that which acts is the elemental soul, but that which causes to act by the organs is the internal Soul.' As a ball of iron, informed by fire, and hammered by the workman, becomes manifold,‡ so too this elemental soul, informed by the internal Soul, and hammered by the qualities, becomes manifold. The aggregation of the elements, as developed into the four tribes,§ the fourteen worlds, and the eighty-four varieties,||—this is its becoming manifold. These multiplications

* The Comm. here quotes a passage from the Kaushîtaki Upanishad iii. 8, and it is worth noticing that he follows the same recension as Śankara does, see the preface to my edition, p. v.

† Another, but less probable, interpretation is "as the silkworm in a hole binds itself with its cocoon." Much of this is repeated in vi. 30.

‡ Flying off in the form of sparks. R. But better, with the Anubhūti-prakāśa, "as assuming various forms" (śl. 118).

§ "The four tribes" are the four classes of living organisms, as born from a secundine, from an egg, from hot moisture, or from a shoot (Manu, i. 43-46); "the fourteen worlds" are the seven upper, Bhūr &c., and the seven lower, Atala &c.; "the eighty-four varieties" seem to allude to some early speculations in natural history, the Scholiast (with a truer insight) suggest eighty-four laks or even more.

|| Such is the Commentator's explanation of the neuter *guṇāni*, (*etāni chaturāśītyādiprakārāṇi guṇyante punaḥ punar āvartanta iti guṇāni*). The Anubhūtiprakāśa takes it as used for *guṇāḥ*, śl. 119.

are impelled by the Soul as the wheel by the potter. As when the ball of iron is hammered, the fire is not overpowered, so this soul is not overpowered; it is the elemental soul which is overpowered by its connection (with the component elements of the body). (3)

“It hath also been said elsewhere, ‘This body first sprang from sexual intercourse, next it grew in a place like hell, thence it issued by the urinary passage; it was heaped with bones, bedaubed with flesh, enwrapped in skin, filled up with ordure, urine, bile, phlegm, marrow, fat, oil, and all kinds of diseases besides, as a treasure-house with wealth.’ (4).

“It hath also been said elsewhere, ‘Confusion, fear, despondency, drowsiness, sloth, inattention, old age, sorrow, hunger, thirst, niggardliness, wrath, atheism, ignorance, envy, mercilessness, folly, shamelessness, irresolution, rashness, fickleness,—these are the effects of (the quality of) darkness.* Internal thirst, fondness, inordinate affection, covetousness, maleficence, love, hatred, dissimulation, jealousy, fruitless, restlessness, caprice, excitement, emulation, pursuit of wealth, conciliation of friends, dependence upon one’s family, aversion to undesired sensual objects, attachment to those desired, backbiting, largess-scattering—these are the effects of (the quality of) passion. With these it is filled, by these it is overpowered; therefore this elemental soul assumes various forms—assumes various forms.’” (5).

FOURTH CHAPTER.†

THEY (the Vāḷakhilyas), with all their passions under subjection, in utter amazement approached him and said, “O adorable one, worship to thee! do thou teach us further; there is none other

* In §. 4 the evils inseparably connected with the gross body were enumerated; here we have those connected with the subtil body.

† In the previous chapter it has been shewn that the one Soul, identical with pure intelligence, appears to be mundane through the non-discrimination of its disguise, the elemental soul, and it consequently appears to be

refuge for us. What is the manner by which the elemental soul, having escaped from this (condition) attains to conjunction with the soul ?” Thus he spake to them : (1)

“It hath also been said elsewhere, ‘As the waves in the great rivers, what has been done by it aforetime cannot be stayed ; its advance towards death, like the tide of the sea, cannot be put back,—bound as a cripple by the bonds of good and evil consequences, bereft of liberty as a prisoner in his cell, full of manifold fears as one who stands before his judge, intoxicated with delusion as one intoxicated with wine, driven hither and thither by sin as one possessed, bitten by external objects as one bitten by a great serpent, blinded by passion as the darkness of midnight, full of delusion as enchantment, full of false apparitions as a dream, unsubstantial as the pith of the banana tree, changing its dress every moment as an actor, and falsely fair as a painted wall.’ Hence it has been said, ‘Sound, touch, &c., though in themselves unreal, seem real to a mortal ; and devoted to these the elemental soul remembers not the supreme sphere.’ (2)

“This is the way to counteract the elemental soul ; the understanding (true) knowledge through the Veda, (and) the performance of one’s duties,—the adherence to the orders of one’s cast,*—this is the canon of one’s duty ;† all else is (worthless) as the branch of a bush. By this way he possesses the Supreme, by all other ways he sinks downward. That alone is one’s duty which is declared in the Vedas. By transgressing the duties of

affected by the latter’s affections and to be subject to change ; but that this apparent connection with these defects does not really belong to it, for in its own nature it is eternally void of attributes and ever pure. The Vāṭakhilyas now inquire for some means of attaining to the nature of this pure soul, by annihilating that of the elemental soul which hides it. R.

* The knowledge of the jñāna kāṇḍa is the primary means,—the others are only secondary, as purifying the intellect for the attainment of this essential knowledge.

† He who desires final liberation will perform obligatory duties, but not those which are voluntary (*kāmya*).

an order one attains not that order; and when men say 'he is one who adheres not to the orders, or an ascetic,' it is wrong.* (Yet on the other hand) there is no attainment of the true knowledge of the Soul to him who practises not asceticism, nor even are his ceremonial works complete. For thus is it said, 'by ascetic observance purity† is obtained, from purity is obtained intelligence, from intelligence is obtained the soul,‡ having obtained which he comes not back again.' (3)

“ ‘Brahman is,’ thus spake one who knew the knowledge of Brahman; ‘this (asceticism) is the door to Brahman,’ says he whose sin is purged away by ascetic observance; ‘Om is the greatness of Brahman,’§ says he who continually meditates thereon, thoroughly concentrated in his thought; therefore by knowledge, by asceticism, and by meditation|| is Brahman obtained. Such an one proceeds beyond the inferior Brahman;¶ he attains to divinity above the gods; he enjoys a bliss indestructible, infinite, subject to no decay, who, possessed of such knowledge, worships Brahman with this triad. Completely filled, he verily attains to union with the Soul, released for ever from all those things by which he was once overpowered and reduced to a mere charioteer.” (4)

* It is necessary to fulfil the duties of one's cast and its āśramas, although asceticism (*tapas*) is equally essential.

† Literally *sattvam*, or a state of soul in which the quality of goodness predominates.

‡ *Manas*, or 'intelligence,' is explained as *vivekaviññānam*, “discriminative knowledge;” this leads to *āīman* or 'Soul'—the supreme Brahman.

§ All things are united with the words which express them, and all words are contained in the mystical word Om. See Chhāndogya Upan. ii. 23.

|| “Since it is impossible that these three states should be simultaneously produced in one man, we must here understand a successive process, as in the boiling of the Yavāgū in the Agnihotra offering.” R. The Yavāgū is a kind of rice gruel, said to be composed of four parts of rice to sixty-four of water, which are boiled down to one half of the original quantity. It is enjoined to be offered in the Agnihotra by one who wishes to obtain the ownership of a village. (Taitt. Brāhm. ii. 1. 5. 6.)

¶ Hiraṇyagarbha, or the Sound or Speech Brahman (*Śabda Brahman*), see *infra*, vi. 22.

Then said (the Vāṅkhyas,) "Oh adorable one, thou art the explainer, thou art the explainer! All this which thou hast said has been duly laid up in our minds. But now answer a further question. Agni, Vāyu, the Sun, Time which is Prāṇa, Food, Brahman,* Rudra, Viṣṇu,—some meditate on one of these, some on another; tell us which one of these is the best, for he shall be ours." He thus answered them. (5)

"These are verily but the principal forms of the supreme, immortal, unembodied Brahman. Each man in the world rejoices in that to which he clings,"† thus he spake. "Brahman verily is this all. These (deities), which are but his principal forms, let a man meditate on, and worship (as Brahman) and reject (their individuality). Thence becoming united with these, he wanders in higher and higher worlds,‡ and at last at the dissolution of the Universe he becomes absorbed in the Soul—in the Soul." § (6)

* Scil. the Brahman of the Hindu triad.

† Another interpretation is. "whatever being is the object of a man's affection, rises to him as an image of Him (the Supreme)," scil. *pratimā udati* (for *udeti*).

‡ These are the Jana, Tapas, and Satya Lokas, the highest of the seven upper worlds.

§ "The Śruti says, 'whatever a man worships, that he becomes,' and again, 'becoming a god he goes to the gods'; hence if a man worships under the idea that one of these special deities is the soul, then at the end of his appointed time of enjoyment, he returns again to this world (see Vedānta Sūtras, iv. 3. 15). But if he worships them, under the idea that the self is Brahman, then at the dissolution of Hiranyagarbha, who is the totality of existence and the soul of all the gods, and who dwells in the Satya Loka, he becomes united with the perfect Soul (the Supreme Brahman), and attains to eventual emancipation (*krama mukti*). The following is the law: He who meditates on Brahman as identical with the individual soul by dissolving the disguising veil of cause and effect, obtains immediate emancipation even in this life, and his body only remains for a while, just to experience the fructescent effects of former actions. He who worships Brahman as cause and effect and thus apprehends the identity of the self and Brahman, proceeds by the path of flame, &c., to the world of Brahman, (see Brihad Āraṇyaka Upanishad, vi. 2. 15), and there at the end of the enjoyment earned by his worship, through the perfect knowledge produced there,

FIFTH CHAPTER.

“ Now follows Kutsāyana’s hymn of praise: ‘ Thou art Brahman,* and thou art Vishṇu, thou art Rudra, thou art Prajāpati;† thou art Agni, Varuṇa, Vāyu; thou art Indra, thou art the Moon; thou art food,‡ thou art Yama, thou art Earth, thou art All,§ and thou art the Imperishable; manifold is the dependence on thee for proper and for relative good.|| Glory to thee, lord of the world, thou art the world itself, the maker of all, the enjoyer of all; thou art all life and the lord of all pleasure and joy. Glory to thee, the tranquil-souled, glory to thee, the most hidden, the inconceivable, the indemonstrable, who hast neither beginning nor end.’ (1)

“ Verily this was at the first darkness alone; it abode in the Supreme; then, being set in motion by the Supreme,¶ it passes into inequality. This condition becomes Activity; this Activity, being set in motion, passes into inequality. This becomes the condition of Goodness. This Goodness alone was set in motion;

he will obtain eventual emancipation. But whosoever worship the limited (cf. Vedānta Sūtras, iv. 1. 4.) under the idea that ‘ food is Brahman,’ ‘ life is Brahman,’ ‘ the sun is Brahman,’ ‘ the mind is Brahman,’ &c., they, not having performed the true Brahman-sacrifice, will enjoy the proportionate fruits of their worship in the worlds lower than the Brahma-loka, and will again return to this earth. But some have even attained to the world of Brahman, who have intently pondered the five fires, &c. (see the Bṛihad Āraṇyaka Up. *ibid*).” R.

* *Sc. Hiranyagarbha.*

† *Sc. Virāj.*

‡ *Anna*, masc., is explained as ‘ he who treats everything as food,’ or ‘ he who acts as food ’; i.e., he who devours all, or is devoured by all. Cf. Taittirīya Upan. ii. 2.

§ *Viśvām.*

|| The former (*swārtha*) is explained as the four common ends, wealth, enjoyment, merit, and emancipation; the latter (*swābhāvika*) as that which belongs to each creature’s peculiar nature or temperament.

¶ It was pervaded by the semblance of intelligence as a seed by water, &c. R.

and Flavour* flowed forth. This is a portion† [of the Soul] which is only measured by the Soul, reflected in each individual, cognizant of the body and possessing as its signs volition, ascertainment, and consciousness. Prajāpati,‡ Viśvā,§—these and the like, before-mentioned, are its forms.|| As for its darkness-characterised portion, that, O ye students, is the same as Rudra; as for its activity-characterised portion, that, O students, is the same as Brahman; and as for its goodness-characterised portion, that, O students, is the same as Vishṇu. He truly is one, existing as threefold, as eightfold, as elevenfold, as twelvefold, as infinitesimal;¶ he is manifested everywhere, and, from being thus manifested, he is the Being; he enters and pervades all beings, he is the lord of beings. Thus He, the Soul, is within and without, within and without.”** (2)

SIXTH CHAPTER.††

“THIS (Soul) verily bears a twofold form, Prāṇa and yonder Sun. These are its two paths, within and without; these revolve

* *Sc.* essence, the manifestation of the joy-thought. Cf. Tait. Up. 2. 7; “He becomes Flavour; a man, having attained flavour, becomes possessed of joy.” We might almost imagine the rhetorical speculations of the Hindus to have arisen from such passages.

† This is as it were a portion or peculiar condition of the Soul, as the condition of the infinite ether in the hollow of a tree. R.

‡ I.e. Virāj, as the sum total of created existence.

§ As the deity presiding over all individual existences. So Schol., but cf. §1.

|| *Sc.* forms of the individualised Soul, i.e. the Soul as reflected by the development of goodness. R.

¶ The eight forms are the five vital airs, the sun, moon, and asterisms, or, by another reckoning, the three last-mentioned and the five elements, the eleven are the eleven organs of sense and action, which become twelve by separating mind (*manas*) and intellect (*buddhi*). Rāmātīrtha explains the infinity by the endless number of functions (*vr̥tti*) of these senses, &c., in various individuals.

** Within he exists as the witness, the knower, the doer, &c.; without, as Īśvara, time, the gods, &c. R.

†† In the preceding part of the work the meaning which regards those

in a day and night. Yonder sun is the external soul, Prāṇa is the internal; hence it is said that from the external soul's motion is inferred the motion of the internal soul.* But whosoever is wise, void of sin, the master of his senses, clear-minded, firmly abiding in Him, having his eyes withdrawn (from all external objects), he indeed says that from the internal soul's motion is inferred the motion of the external soul. Now that golden being within the sun who beholds this earth from his golden sphere, is the same who abiding within, in the lotus of the heart, devours food.† (1)

“Now that which dwelling within in the lotus of the heart devours food, the same, dwelling as the solar fire in the sky, being called Time, and invisible, devours all beings as its food.” (The Vāḷakhilyas asked) “What is its lotus and of what composed?” (Prajāpati answered), “Its lotus is the same as the ether;‡ the

who desire liberation, has been all set forth, viz., that the One Supreme Soul is to be known as the individualized Brahman and also to be contemplated as under many different states as Brahman, &c.; and liberation has been declared as the attainment of identity with the Supreme Soul. The sacred text, now, revealing the manifold greatness of this Supreme Soul in order to his being worshipped in various ways, proceeds in this latter portion to set forth, for the dull and mediocre students, various modes of his worship, together with their respective vehicles, (as Om, &c., see §. 2), and also certain means which relate to the pursuit of spiritual knowledge. As this portion is, however, supplementary (*khila*), mutual connection between the parts is not universally kept in view; still we shall explain it, seeking out the connection to the best of our judgment. R.

* The sun revolves within the world in a day and night, keeping his right side to Meru, and Prāṇa also in the form of breath circulates within the body; hence its revolution as established in the Śāstra is inferred, viz., that in the 24 hours or the space of the sun's revolution round Meru there are 21,000 breaths of Prāṇa. (The number is more exactly 21,600 inhalations and exhalations. See Sarva Darśana S. p. 175.) Or the analogy may be inferred from the declaration of Śruti that the full duration of human life is one hundred years, these years being measured by accumulations of such daily solar revolutions. R.

† *Sc.* the various objects presented by the senses, as sound, &c. R.

‡ The lotus of the heart, connected with the individual soul, is no other than the sky or ether, connected with the gods—there is no difference between them. Hence the ether is equally the so-called “lotus,” whether it exists in

four quarters and the four intermediate points are its petals. These two, Prāṇa and the Sun, revolve near to each other ;—let him worship them both, by the syllable Om, by the mystical words,* and by the Gāyatrī.† (2)

“There are two forms of the supreme Brahman, the material and the immaterial; the material is unreal, the immaterial is real, is Brahman. That which is Brahman‡ is light ; that which is light is the Sun. This Sun was identical with Om ; it divided itself into three parts, for Om consists of three *mātrās*. ‘By these are woven the warp and woof of all things, and this am I,’ thus He speaks.§ Meditate on this, that the Sun is Om,—fix your soul thereon. (3)

“It hath been also elsewhere said,—‘What the Udgitha is, that is Om ; what Om is, that is the Udgitha ; thus yonder Sun is the Udgitha, he is Om ;’ thus saith (the Śruti.||) The Udgitha called praṇava, the commencer of rites, whose essence is brightness, void of all sleep, inviolable by age or death possessed of three steps,¶ possessed of three letters, and again to be known as fivefold, concealed in a cavern ;** thus saith (the Śruti). The Supreme Brahman with its three feet†† has its

the heart or in the world. Each has its own system of petals, which substantially indeed are identical,—those of the ether being the eight points of the compass. R.

* The vyāhritis. sc. the mystic words, *bhūr, bhuvah, swar*.

† Here called the Sāvitrī, or the *rich* whose deity is Savitrī the sun.

‡ The reading here is not certain. The British Museum MS. reads “*tad brahma, yad brahma taj jyotiḥ sa ādityaḥ*,” but the true reading would seem to be *yat satyam tad brahma taj jyotir yaj jyotis sa ādityaḥ*.

§ Sc. The sun.

|| The Udgitha is properly the principal part of a Sāma verse ; it is preceded by Om and chanted by the Udgātrī. The Udgitha of the Sāma Veda priests thus corresponds to the Om or praṇava of the Rig Veda priests. This quotation comes from the Chhāṇḍ. Upan. i. 5.

¶ These three “steps” or “words” (*pada*) are, in the case of prāṇa, the three states or stages of waking, slumber, and sound sleep ; in that of āditya the three *vyāhritis*, as symbolising the three worlds. The three letters are $a + u + m = Om$.

** Sc. as placed in the cavity of the heart and circulating in the body as the five vital airs.

†† *Tripād*, alluding to Rig V. x. 90.3. (cf. White Yajur V. 31.3. Chhāṇḍ.

root upward ;* the branches are ether, air, fire, water, earth and the rest ; thus the world is one holy fig-tree, it is Brahman. The splendour thereof is yonder Sun ; and it too is the splendour of Om. Therefore let a man by Om worship ceaselessly this (Prāṇa-Āditya). There is one verse which utters its praise ; thus saith (the Śruti).—‘ This is the holy syllable, this the supreme syllable ; whosoever knoweth this syllable, whatever he desireth is his.’† (4)

“ It hath been also elsewhere said :—the sound-endowed form‡ of this (Prāṇa-Āditya Soul) is Om ; masculine, feminine, and neuter,—this is its gender-endowed form ; fire, wind, the sun,—this is its light-endowed form ; Brahman, Rudra, Vishṇu,—this is its lord-endowed form ; the *gārhapatya*, the *dakṣiṇa*, the *āhavanīya* fires,—this is its mouth-endowed form ; the Rich, the Yajus, the Sāman,—this is its knowledge-endowed form ; *bhūṣ*, *bhuvāṣ*, *swar*,—this is its world-endowed form ; the past, the present, the future,—this is its time-endowed form ; breath, fire, the sun,—this is its heat-endowed form ; food, the waters, the moon,—this is its increase-endowed form ; intellect, mind, consciousness,—this is its intelligence-endowed form ; *prāṇa*, *apāna*, *vyāna*,—this is its *prāṇa*-endowed form. Therefore by the afore-said Om are these forms praised, worshipped, ascribed.§ Thus saith (the Śruti), ‘ O Satyakāma, this ’ syllable ‘ Om is the Superior and the Inferior Brahman.’|| (5)

Up. iii. 12). “ All created beings are his first foot (or ‘ a quarter of him ’), his three feet (‘ or three-fourths of him ’) are what is immortal in heaven.”

* Cf. Kaṭha Up. vi. 1.

† From the Kaṭha Up., ii 16, with one or two variations.

‡ Each member of each triad is respectively apportioned to the letters *a*, *u*, *m*, as parts of Om, and thus the whole Om becomes identified with each form “ *Swanavati*,” &c. ; and, hence, each of these forms is to be meditated on as a distinguishing quality of the Prāṇa-Āditya Soul. R.

§ Sc. transferred to the Prāṇa-Āditya Soul as its attributes.

|| Praśna Upan. v. 2. These are the words of Pippalāda to his pupil Satyakāma. Rāmātīrtha explains this quotation as meaning that the word

"This (world) was once unuttered. Then verily Prajāpati, having kindled his latent consciousness, uttered in order the words *Bhūs, bhuvas, swar*. These are Prajāpati's grossest body,—the world-endowed. *Swar* is the head thereof, *bhuvas* the navel, *bhūs* the feet, the sun the eye. The wide range of the soul depends on the eye, for by the eye it ranges over objects. The eye verily is truth, for the soul dwelling in the eye ranges over all things; therefore let a man worship (the Sun) as *Bhūs, bhuvas, swar*. Thereby is Prajāpati, the soul of the world, worshipped like the eye of the world.† Thus saith (the Śruti); The Sun is Prajāpati's world-bearing form; in it is all the world absorbed, and in the world is it absorbed;‡ therefore let a man worship it. (6)

"*Tat savitur vareṇyam*; § 'in these words (of the Gāyatrī) yonder Sun is the *savitṛi*, he verily is thus to be chosen by him who desires the soul,'—so say they who declare spiritual knowledge. Again, *bhargo devasya dhīmahi*,—'here *Savitṛi* is the deity (*deva*), therefore I meditate on that which is called its *bhargah*,'—so they say who declare spiritual knowledge. Again, *dhiyo yo naḥ prachodayāt*,—'here *dhiyah* means thoughts,—

Om is the vehicle of the worship and knowledge of the Superior and Inferior Brahman.

* The Schol. takes *sa satyam Prajāpatiḥ* as a separate clause,—“he Prajāpati, the substantial truth or essence of the world (was unuttered).”

† The eye of the world is the sun. The Schol. draws out a formula from these lines;—the eye (sc. the sun)=truth, but Prajāpati=truth (see note* above), ∴ the sun=Prajāpati.

‡ The world is absorbed in the sun from its light universally covering it; the sun is absorbed in the world because common men do not distinguish between the light and the objects which it illumines [Cf. Bishop Whately's *Life*, by his daughter, vol. ii, pp. 321, 322], or because, as *prāṇa*, it pervades all things. R.

§ The Gāyatrī was mentioned in §. 2. It is here explained as meaning, “we (sc. I) meditate on that desirable splendour (sc. the soul) of the deity the sun; may he move our thoughts.” The genitives *savitṛḥ* and *devasya* are not used here to express the relation of *swa* and *swāmīn* (Pāṇ. 2, 3, 50), for *bhargah* implies its subject's very essence and not its attributes,—*bhargah* is not *its* but *it*.

who may move our thoughts,—so say they who declare spiritual knowledge. As for *bhargah*, he is called *bhargah* who is placed in yonder sun or is the pupil in the eye. ‘His going forth (*gatiḥ*) is by rays’ (*bhābhīḥ*),—thence he is *bhargah*; or ‘he parches’ (*bharjayati*), thence is he *bhargah* or Rudra, O sages. Or the *bha* implies that he enlightens (*bhūṣ*) all these worlds; the *ra* that he gladdens (*ranj*) all these beings; the *ga* that all these creatures go (*gam*) into him and come from him,* thence is he *bhargah*. From the soma being continually expressed (*su*) he is called *sūrya*;† from bringing forth (*su*) *savitṛi*; from taking (*ādā*) *āditya*; from purifying (*pū*) *pāvana* (fire); from giving increase (*pyai*) *āpah* (water); thus saith (the teacher.) The soul, whose name is immortality,‡ is the impeller of the body, the thinker, the perceiver, the goer, the evacuator, the delighter, the doer, the speaker, the taster, the smeller, the seer, the hearer, and the toucher,§—he pervades, having entered into the body; thus saith (the teacher). Where the pure intelligence seems multiplied,|| there it is said to hear, to see, to smell, to taste, and to cause touch, for the soul knows all. But where the pure intelligence is seen in its unity,¶ there it is divested of effect, cause, and action,** it is bare of title, likeness, or predicate;—what is it? It cannot be told.†† (7)

* They are absorbed into him during sound sleep and in the intervals between successive creations,—they are developed from him in waking and at creation. R.

† The sun by his rising, culmination, and setting, determines the three times for the soma libations.

‡ There is a śruti, “*prāṇa* is verily immortality.”

§ These thirteen epithets shew that the soul is conditioned as the vital air, intellect, mind and the ten organs of action and sense.

|| As in waking and dreaming.

¶ As in sound sleep, &c.

** *Sc.* the determining notions of the object, the organ, and the organ's operation.

†† It is a step in philosophical ideas to recognise the action of the soul as underlying the senses; but a still greater to recognise the soul itself as apart from subject or object. “The ascribing actions, forms, or names to the pure soul is only caused by the illusive impositions of ignorance.” R.

“Yea, this soul* is the Lord, Śambhu, Bhava, Rudra,—he is Prajāpati, the Creator, Hiranyagarbha, the Truth, Prāṇa, Hansa,—he is the Ordainer, Vishṇu, Nārāyaṇa,—he is the Sun, Savitṛi, the Upholder, the Maker, the King, Indra, the Moon. Yea, he is this sun who warms, concealed by the thousand-eyed golden ball,† as a lamp is overpowered by a (great) fire. It is he who is to be inquired after and to be sought. Having produced fearlessness to all living creatures, having gone to the forest and having put at a distance all the objects of the senses, let a man from his own body comprehend the Soul. ‘He who bears all forms, the seizer of all, who knows all beings, the supreme support, the one light, he who dries up all things, the thousand-rayed, abiding in an hundred ways, the life of all creatures, this Sun rises.’‡ (8)

“Therefore he who thus knows both these souls§ contemplates them only in the soul, in the soul only he offers them; such a contemplation, the mind thus absorbed in worship, is approved by the wise. Let him then purify the filth of the mind by the hymn-verse *uchchhisṭopahatam*.|| ‘Be it food-leavings, or food touched by leavings, be it food given by a sinner, or touched after the birth of a dead child,—may the cleansing power of Vasu, may Agni and the beams of Savitṛi purify my food and all my other sin.’ He first (in thought) wraps up (the soul) with water;¶

* This is said to meet the objection that although there is no real multiplicity in the bodily soul, still it is different from the divine Sun-soul; the Śruti now shews that all these twenty well-known titles of God are only powers of this same soul, as severally characterised by the *guṇas* of darkness (1—4), activity (5—10), and (11—13) goodness, or as the sun (14, 15), the earth (16), the Maker (17), Indra (18, 19), or the moon.

† *Aṇḍa* may be here the ball of the sun, perforated by innumerable apertures, or the universe as the *brahmāṇḍa*.

‡ *Praśna Up.* i. 8.

§ I.e. he who knows that the individualised soul is both *prāṇa* and *āditya*.

|| The Śruti now describes how taking food at a meal is to the wise man a mystical sacrificial act.

¶ *Āpo'sāna* (Comm. p. 103. 2 *inira*), is the formal rinsing the mouth (*āchamana*) at the beginning and end of meals. Cf. *Chhānd. Up.* v. 2.

‘*swāhā* to the air of respiration, *swāhā* to the descending air, *swāhā* to the circulating air, *swāhā* to the equalising air, *swāhā* to the ascending air,’—with these five mantras he makes the offering. Then in silence he eats the remainder. Afterwards again he wraps it up with water. Having washed his mouth, let him, worshipping the soul, meditate on the soul with these two mantras, ‘*prāṇo ’gnih*’ and ‘*viśvo ’si*.’ “The supreme Soul, having entered (the body), is *prāṇa*, composed of the vital airs, and the (digestive) fire; may He, the all-enjoyer, being satisfied, satisfy all.” “Thou art all, thou art the universal fire, by thee is upheld all that is born; let all the oblations enter thee; all creatures (live) where thou art the life-giver of all.” He who eats according to this rule becomes not in turn the food of aught else. (9)

“Again, another thing must be known. There is yet another modification of this worship of the soul, as discerning the food and the eater of the food,—this is its description. The thinking Spirit, abiding within Nature (*pradhāna*),—he verily is the enjoyer, he enjoys the food supplied by Nature. Verily, also, the animal principle* is also his food, Nature is the maker thereof. Therefore the food is composed of the three *guṇas*; the Spirit, abiding within, is the enjoyer. Here sight is the evidence; for, since animals spring from seed, it is the seed which is ultimately consumed; and by this it is made clear that it is Nature (the ultimate cause) which is the real food. Therefore the Spirit is the enjoyer, and Nature that which is enjoyed; he enjoys, abiding therein. The food supplied by Nature, since it is the development of the different three *guṇas*, begins with Intellect and ends with the separate elements,† and is itself the sign (of

“Verily life asked, ‘what shall be my raiment?’ They answered, ‘Water.’ Hence, those who eat wrap it up before and after the meal with water. It thus obtains a garment; it remains not naked.”

* *Bhūtātman*, the animal principle as embodied in the compound of organs and gross elements,—the elemental soul, cf. iii. 2.

† The word *viśeṣa*, as here applied to the five gross elements, occurs in the Sāṅkhya *kārikā*, 38.

the Intelligent Soul). By this has been set forth the nature of the fourteenfold path.* This world becomes food, being called, pleasure, pain, and delusion ; so long as there is no production there is no laying hold of the taste of the cause.† The vital principle also becomes food in its three conditions,—childhood, youth, old age ; its very development proves it to be food. So, too, Nature, when it passes into manifestation, becomes apprehended ; intellect and the rest—ascertainment, volition, and consciousness—are the means of seizing its flavour. Thus for the objects of the senses, the five (senses) are the means of seizing their flavour ; and so for all the actions of the five organs and the actions of the five vital airs. Thus the manifested (effects of Nature) are food, and equally is the unmanifested cause food.‡ The unconditioned Soul is the enjoyer thereof. From the fact that he is the enjoyer, his intelligence is established. As fire is the food-devourer of the gods and soma is the food, so he who thus knows eats food by fire.§ This vital principle is called Soma, but (as pervaded by pure intelligence) it also had nature for its mouth and is called fire. (This is proved) from the saying, ‘ Spirit with the unmanifested as its mouth enjoys the three *guṇas*.’ He who knows thus, he is the ascetic, he is the *yogin*, he performs the sacrifice of the soul.|| As one (of subdued passions) touches not wanton women who intrude into a lonely house, so he who touches not the objects of the senses when they intrude, is the ascetic, the *yogin*, and it is he that offers the sacrifice of the soul. (10)

* I.e., the different functions of the ten organs of sense and action and the four *vr̥ttis* of the internal organ.

† I.e., nature, the original cause, is only recognised by an inference from its effects.

‡ “ Or thus has been established the manifested food and the unmanifested food.”

§ He eats food as being identified with fire, and so, like fire, is not defiled by the faults of the food. R.

|| *Atmayājīn*, he who performs a sacrifice for the purifying of the soul. R.

“Supreme* is this form of the Soul, which is (called) food ; for this vital principle (prāṇa) is composed of food. If it eats not, then it thinks not, it hears not, it touches not, it sees not, it speaks not, it smells not, it tastes not, and it lets loose the vital airs ; thus saith (the Śruti).† But if it eats, then, being full of vigour, it thinks, it hears, it touches, it speaks, it tastes, it smells, it sees ; thus saith (the Śruti).‡ From food are creatures born, whatsoever inhabit the earth ; thenceforth by food alone they live, and ultimately thereto also they return. (11)

“It hath been also said elsewhere ; All these creatures verily wander about day by day, desiring to seize food. The sun by his rays takes food, by this he warms. Refreshed by food these vital airs digest.§ By food verily fire blazes. By Brahman desiring food was all this world produced. Therefore let a man worship food as the Soul.¶ Thus saith (the Śruti) ; from food creatures are born ; being born, by food they grow ; it is eaten and it eats beings, therefore it is called food.** (12)

“It hath been also said elsewhere ; This is the world-bearing body of the adorable Viṣṇu, namely this food ; life is the essence of food, mind of life, knowledge of mind, joy of knowledge. He who knows thus, possesses food, life, mind, knowledge, and joy. Whatsoever beings here eat food, he who knows thus, eats food dwelling within them all. Food truly is the undecaying ; food,

* “Having in the first ten chapters described the worship of the Soul under its character of prāṇa and the Sun, with its series of ceremonies and its result emancipation,—the Śruti now commences a new section to set forth various modes of worship of the individualised Brahman as essential intelligence, which have bliss as their ultimate end.” R.

† Cf. Chhāndogya Upan. vii. 9. 1.

‡ Taitt. Up. ii. 2.

§ Sc. perform their respective functions and bring their objects to the enjoyer, Soul.

¶ Prajāpati.

¶ The Scholiast here refers to the Vedānta Sūtras, iv. 1. 4, 5, to remind the reader, that although food and the Supreme Soul are thus identified, he is not thereby to identify himself with food.

** Sc. *anna* from *ad*. Cf. Taitt. Up. ii. 2.

by tradition, is called that which is to be worshipped ; food is the life of living beings ; food is the eldest-born ; food is called the physician. (3)

“ It hath been also said elsewhere ;* Food is the cause of all this (world of living beings), and time of food. The sun is the cause of time ; and the nature of time is made up of the space of moments, &c.,—composed of twelve months, identical with the year. One-half thereof belongs to Agni, one-half to Varuṇa.† Again, the half commencing with the asterism Maghā, and (ending with) the half of Śravishṭhā belongs to Agni, while the sun performs his southern journey ; the half beginning with the constellation (Āśleshā,) sacred to the serpents, and ending with the other half of Śravishṭhā,‡ belongs to the Moon (Soma), while the sun performs his northern journey. Among these (asterisms) each set of nine-fourths is a part of the year-soul, characterised by the sun’s progress. This is the evidence for the existence of time, since it is imperceptible to sense ;—by this is time proved. Apart from the proof there is no apprehension of the thing to be proved. But from the apparently distinct nature (of time and its parts) even the subject of the proof (time) may become a proof to establish the true cognition of itself.§ Thus saith (the Śruti) ;

* The sun as identical with time is now viewed as the Soul ; and, hence as food is dependent on time and time on the sun, the worship of food is succeeded by the worship of this time-sun.

† The six months of the sun’s northern journey are sacred to Agni, as including the hot months ; the six months of his southern journey are sacred to Varuṇa, as including the rainy months. R. But cf. Weber, *Ind. Stud.* ix. 363.

‡ The sun’s southern journey takes in $13\frac{1}{2}$ asterisms (*i.e.* $6 \times 2\frac{1}{2}$), *sc.* from Maghā to the first half of Śravishṭhā ; the northern journey takes in $13\frac{1}{2}$ asterisms, reckoning backwards from Āśleshā to the second half of Śravishṭhā. This reverse order is adopted to make the two halves more distinct. The latter set of asterisms are said to be sacred to Soma or the Moon, because men look for its cooling influence during the heat ; the former set to Agni because they seek his warmth during the cold.

§ It may be objected that we cannot use the parts of time to prove the existence of time as a whole ; but we may view them as distinct, in order to prove the existence of the latter, just as we infer the lamp from the lamp’s light. R.

Yonder (sun) proceeds through all the parts of time; he who worships time as Brahman, from him time retires afar off. Thus saith (the Śruti); from time all beings flow; from time they grow; and into time they set; time is embodied and unembodied.* (14)

“There are two forms of Brahman, Time and non-Time; what was before the sun, that is non-Time, destitute of parts; what is preceded by the sun, that is Time, possessing parts. The form of that which possesses parts is the year. From the year verily are these creatures born; by the year, when born, they here grow; into the year they set. Therefore the year is Prajāpati, Time, food, the nest of Brahman, the Soul. Thus saith (the Śruti); Time dissolves all beings in the great Soul:† but he who knows that in which time is itself dissolved,—he knows the Veda. (15)

“This embodied Time is the ocean of creatures. Yonder (orb), called the sun, abides therein (as its cause), from which are born‡ the moon, the stars, the planets, the year, and the rest. From these comes all this; whatever is seen in this world of good or evil comes from these. Therefore the soul of the sun is Brahman; therefore let a man worship the Sun under his name Time. Some say “The Sun is Brahman.” Thus saith (the Śruti); the offerer, the enjoyer, the offering, the hymn, the sacrifice, Viṣṇu, Prajāpati, all these are he, the lord, the witness, who shines in yonder orb. (16)

“Brahman was verily in the beginning (all) this. He was one, infinite; infinite to the east, infinite to the south, infinite to the west, infinite to the north, infinite above and below; infinite every way. Of him, indeed, there are no such limits as eastern, &c.; there is no across, nor above nor below.§ This supreme Soul is

* Sc. embodied as the sun, and unembodied as the parts of time, from the moment to the year. R.

† Sc. the non-Time.

‡ “Or are nourished by entering into its light.”

§ The true reading is here अथ तिर्यग्वावाङ् बोद्धुं वा. *Avān* seems to be here a neuter form, cf. *parān*, Aitareya Up. iii. 3.

not to be apprehended ; he is unmeasured, unborn, not to be reasoned about, not to be conceived. He is void of all contact like the ether.* In the destruction of all he alone wakes. Beginning with ether, he awakens all this world, which is only thought ;† by him verily is all this contemplated ; and in him it all dissolves. That is his brilliant form which warms in yonder sun, and which is the manifold splendour in smokeless fire, or which as the fire abiding in the belly digests food. Thus saith (the Śruti) ; This is one Soul, which is in fire, in the heart, and in the sun ; he who knows this attains to union with the one. (17)

“ In the same way‡ (is declared) the rule of the exercise of this (means for the concentration of the mind). This concentration (*yoga*) has six parts,§ restraint of the breath (*prāṇāyāma*), restraint of the senses (*pratyāhāra*), meditation (*dhyaṇa*), attention (*dhāraṇā*), self-examination (*tarka*),|| absorption (*samādhi*). When, beholding by this contemplation, he beholds the golden-coloured, the doer, the lord, the spirit, Brahman, the cause ; then the seer, abandoning his merits and sins, reduces everything to unity in the supreme indestructible (Soul). Thus saith (the Śruti) ; As beasts and birds approach not a blazing mountain, so faults never approach those who know Brahman. (18)

“ It hath been also said elsewhere : when the sage, conditioned

* Cf. Bṛihad Āraṇyaka Upan. iv. 2. 4 ; 3. 16. Hence there is no obstacle to his infinity.

† It is “ only thought,” as being pervaded by the semblance of intelligence. R.

‡ Having thus shewn the form of Brahman to be contemplated and the mode of contemplation, the Śruti, for the accomplishment of this contemplation, i.e., this fixing of the intellect on its object, now proceeds to declare Yoga with its parts as the means for attaining the complete mastery of the intellect. R.

§ Compare these six *angas* with the eight mentioned in the Yoga Sūtras, ii. 29. *Yama* “ forbearance,” *niyama* “ religious observances,” *āsana* “ postures,” *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyaṇa*, and *samādhi*.

|| *Tarka* is explained by the Commentator as the examination whether the mind has become transfused or not into its object ; or as the investigation into the hindrances of concentration caused by the inferior powers gained by meditation and attention ; or as the technical *savikalpaka-samādhi*.

as prāṇa, has obtained the mastery over his mind and left outside all the objects of the senses, then let him remain void of all volition. Since the individual soul called prāṇa springs from the non-prāṇa;* hence let the (apparent) prāṇa fix itself in the fourth stage.† Thus saith (the Śruti); That which is itself apart from intellect, which yet abides in the midst of intellect, the inconceivable, the supremely secret,—on *this* let him fix his intellect;‡ thus this subtil body, having no subject, is merged. § (19)

“It hath been also said elsewhere: there is yet a higher exercise of attention (*dhāraṇā*) for the sage; after pressing the end of his tongue against his palate and restraining his voice, mind, and breath,|| he beholds Brahman by contemplation. When thus, by the annihilation of the mind, he beholds the self-manifesting soul, the less than the least, as identified with the Supreme Soul,—then, having seen the soul thus identified, he becomes divested of self. Being thus divested, he becomes unlimited, destitute of (material) support, only an object of pure thought. This is the great secret,—final Emancipation. Thus saith (the Śruti); By the serenity of the intellect he destroys all action, good or bad; with serene soul, abiding in the Soul, he enjoys undying bliss. (20)

“It hath been also said elsewhere: The artery, called Sushumnā, which supplies the passage for the vital air, rises upward (from

* *Scil.* the Supreme Intelligence, void of all distinctions such as prāṇa, &c.

† Let the soul, abandoning the notion that it is prāṇa, meditate on itself as the non-prāṇa, or pure intelligence, and so, having passed the three stages (of waking, existence, sleep, and sound sleep), fix itself in the fourth stage of pure intelligence.

‡ Let him fix his intellect (*chitta*) thereon, *i.e.*, let him bring his intellect into unity therewith by causing it to become identical in form.

§ This last clause, *tachcha lingam nirāśrayam*, is explained in two ways. This which is called prāṇa, *i.e.*, the individual soul as characterised by the subtil body, will thus no longer appear in its separate individuality from the absence of any conscious subject; or this subtil body bearing the name of intellect will thus become void of all objects.

|| This process is called *lambikāyoga* and its resultant state *unmanibhāva*.

the heart) and is interrupted in the middle of the palate. By means of this artery, conjoined with the *prāṇa* (brought under subjection), the mind (merged by contemplation into its object, Brahman). and the repetition of (the mystic syllable) *Om*, let him rise upwards,* turning the end of his tongue on the palate, and uniting the senses (with the *prāṇa* and mind).† Let the absence of limitations contemplate itself.‡ Then he attains the freedom from all organs ;§ from this freedom he is no longer capable of pleasure or pain ; he gains absolute unity. Thus saith (the Śruti) ;

“First having mastered *prāṇa*, then having fixed it (on the palate), having crossed the state of limitation, let him, in the crown of the head, merge (the soul) in the unlimited (Brahman). (21)

“It hath been also said elsewhere : Two Brahman are indeed to be contemplated, Sound and non-Sound. By Sound is the non-Sound manifested. Of these two *Om* is the Brahman called Sound. By means of this (*Om*), rising above (all things) || a man becomes merged in the (supreme Brahman called) non-Sound. This is the end, this is immortality, this is absorption and beatitude. As the spider, rising up by its thread, reaches a free space, so this thinker, rising up by means of *Om*, reaches absolute freedom. But others who maintain the Brahman called Sound, hold otherwise. By fixing their thumbs on their ears, they listen to the sound in the ether within the heart. It hath a

* By entering into the piece of flesh which hangs like a breast above the palate, cf. *Aitareya*, Upan. i. 6. 1 ; *Kaṭha* Upan. vi. 16 ; *Praśna* Upan. iii. 6. The coronal artery (*Sushumnā*) is said to terminate where the roots of the hair are divided or distributed.

† The Comm. reads here *sanyojya*, but notices the reading of the Sansk. text *asanyojya*, i.e., dissolving the connection of the bodily sites of the senses with the mind and *prāṇa*.

‡ *Sciṭ*. “let him, thus entirely freed from limitations, contemplate, or be conscious of, the absence of limitations, i.e., the full unlimited perfection of the world of Brahman.”

§ The ten external organs, and the internal organ, *manas*.

|| As *Om* pervades all sounds expressing all objects, he rises by means of its repetition, beyond all objects of cognition, whether they be words which express or object which are expressed. R.

sevenfold similitude. It is like the sound of rivers, or a bell, or a brazen vessel, or a wheel, or the croaking of frogs, or rain, or a sound heard in a still place. Passing beyond this variously-likened sound, they lose themselves in the Supreme non-Sound, the unmanifested Brahman. Therein they merge all their individual attributes, they can no longer be severally distinguished, as the various flavours of the flowers are lost in the honey. Thus saith (the Śruti); Two Brahman are to be known, the Sound-Brahman and the Supreme; he who is versed in the Sound-Brahman, attains to the Supreme.* (22)

“It hath been said elsewhere: The syllable Om is Sound; its end is silence,† soundless, void of all fear or sorrow, full of joy and satisfaction, firm, immoveable, indestructible, imperishable, certain,—its name is Viṣṇu. To attain this state other than all else, let a man worship these two. Thus saith (the Śruti); He who is the Deity, Superior and Inferior, Om by name,—who is without Sound and absolute—on Him let a man meditate in the topmost place.‡ (23)

“It hath been said elsewhere: The body is the bow, Om is the arrow, its point is the mind; having pierced the error-distinguished darkness § he proceeds to that which is unenveloped by darkness. || Piercing that which was (once) enveloped thereby, ¶

* This śloka occurs in the Mahābh. xii. 8540, and it is quoted in the Sarvadarśana Sangraha, p. 174, in the Pāṇini-darśana, where *Śabda* is taken to mean “speech,” “words.” It also occurs in the Aṃṛita Vindu Up. (Ind. Stud. ii. 62).

† The earlier Upanishads divide Om into four parts (3½ mātrās), but in the Rāmātāpanīya Upanishad (Weber’s ed. pp. 312, 315) we find a division into seven, *scil.* 1. *a.* 2. *u.* 3. *m.* 4. *vinḍu.* 5. *nāda* (the nasal half-circle?), 6. the *śakti* (the *namaḥ* of *Om namaḥ*? cf. Weber’s *Rāmātāp.* pp. 292, 312), 7. *śānta* or the ensuing silence after the word is uttered. (In p. 333 the *ardhamātrā* of Om is called the fourth, and *vinḍu* and *nāda* the fifth and sixth, *akṣaras*).

‡ This is explained as either the heart or the conjunction of the brows and nose, called *avimukta*.

§ I.e., the primeval ignorance.

|| I.e., the soul as separate from the bodily organization.

¶ I.e., the soul as the supposed site of egoism.

he beholds Brahman flashing like the circle of a whirling torch, in colour like the sun, full of vigour, beyond the bounds of darkness,* (that Brahman) which shines in yonder sun, and in the moon, fire, and lightning.† Then having verily seen him,‡ he goes into immortality. Thus saith (the Śruti);

“The contemplation is fixed (first) on the objects,§ (then) on the internal supreme Brahman; thus the dim perception attains distinctness. All that belongs to the mind being thus absorbed, the bliss which is its own witness (arises)—this is the indestructible, resplendent Brahman, this the end, this is the only world.|| (24)

“It hath been also said elsewhere: He who with all his senses absorbed as in sound sleep, with his intellect perfectly clear, dwelling in the cavern of the senses, but not subject to their power, beholds, as in a dream, the mover,¶ called Om, manifest as light, the sleepless, the ageless, the deathless, the sorrowless,—he too himself becomes the mover, called Om, manifest as light, the sleepless, the ageless, the deathless, the sorrowless. Thus saith (the Śruti); Since he thus joins (*yuj*) or they join to *prāṇa* and Om all the world in its manifold variety; hence is this called in tradition *Yoga*. The uniting of the *prāṇa*, the mind, and the senses,—the abandonment of all individual existence,—this is (also) called *Yoga*.** (25)

“It hath been also said elsewhere: As the fisherman by his nets draws out the denizens of the waters and offers them in the fire in his belly, so too a man by this word Om draws out these

* These epithets of Brahman are in the masculine, to shew the identity between the neuter Brahman and the masculine soul.

† Cf. Bhagavad Gīta, xv. 12. “That splendour which abiding in the sun illumines the whole world, which abides in the moon and in fire,—that splendour know to be mine.”

‡ *Sc.* the soul as Brahman.

§ *Sc.* the body, Om, the mind and the place of the mind's absorption. R.

|| *Loka eva*, the fruit of all means. R.

¶ I.e., the Supreme considered as the *Antaryāmi* *Īśvaraḥ*.

** The first couplet describes the ultimate Yoga which is the end; the second describes the previous or minor Yoga which is the means. R.

prāṇas and offers them in the perfect* fire (of the Brahman-Soul); hence this fire is like the heated Mahāvīra pot.† Just as the ghee in the heated earthen pot blazes up at the contact with grass and sticks, so verily this (fire of the Soul) which bears the name of the non-Prāṇa, blazes up‡ at the contact with the prāṇas. That which blazes up is the form of Brahman,§ it is the highest form of Viṣṇu, it is the essence of Rudra. It is this which, dividing itself in infinite ways, fills these worlds. Thus saith (the Śruti); As the sparks from the fire and as the rays from the sun, so again and again in succession the prāṇas, &c., proceed therefrom. || (26)

“It hath been also said elsewhere: The warmth of the body is the heat of the supreme, immortal, unembodied Brahman; this (body) is the ghee thereof.¶ This heat thus revealed is placed in the ether. This ether within the heart they intently lay bare, and there is produced as it were its light. Hence he (the worshipper) speedily becomes identified with it. As a ball of iron placed in the earth speedily becomes earth, and as the ball, having assumed the appearance of a clod, is no longer subject to the action of fire, smiths, or the like; so the reflected intelligence

* *Anāmaya* is also applied to Brahman in the Śvetāś. Upan. iii. 10, and is there explained by Śāṅkara ‘devoid of three kinds of pain as arising from one’s own organization or other organized bodies or supernatural agents.’

† The Mahāvīra is a large earthen pot used at the Pravargya ceremony; it is heated with sticks and burning coals; milk, ghee, &c., are then thrown into it and afterwards poured out upon the Āhavaniya fire. The fire in the heated pot communicates itself as *heat* to the contents, but does not become visible as *flame* until they come in contact with the blazing sticks, &c. So the soul, though in the body, is not manifested until the prāṇas, &c., are absorbed in it.

‡ I.e., becomes manifest. R.

§ Sc. Hiraṇyagarbha, the creator.

¶ The prāṇas, &c., are absorbed in deep sleep and in the intervals between successive creations; they are again called into activity at waking and at creation. Cf. Bṛihad Āraṇy. Upan. ii. 1. 20, and *infra*, § 31.

¶ By it that splendour or heat (*tejas*) of Brahman, which is otherwise unmanifested, is manifested, as fire blazes up at the contact with ghee. R.

with its substratum (the intellect) vanishes. Thus saith (the Śruti); This (Brahman), which is the ether in the heart, the storehouse (of all existence), the joy-giver, and the ultimate end,—this is our true nature and our goal; this too is the splendour of fire and sun. (27)

“ It hath been also said elsewhere : Having passed beyond the elements, the senses, and their objects,—having then seized the bow whose string is a mendicant life and whose stick is fortitude, with the arrow of unselfishness he strikes down the first warder* of the door of Brahman. Having infatuation as its crest, desire and jealousy as its ear-rings, sloth, sleep, and sin as its staff,—this lord of ambition, seizing its bow, with anger as the string and lust as the stick, by the arrow of will slays all beings. Having slain this (warder), and by the raft of the word Om having crossed over the ether within the heart, the (Brahman) within the ether being manifested, let him enter the hall of Brahman, as the digger, seeking (buried) metals, slowly enters within the pit. Then let him by the instruction of the teachers pierce through the veil of Brahman† with its four wrappings.‡ Then pure, clean, undeveloped, calm, escaped from *prāṇa* and *ātman*, infinite, indestructible, immoveable, eternal, unborn, absolute, he abides in his own greatness. Then having beheld the Soul abiding in its own greatness, he looks on at the wheel of mundane existence as the revolving wheel of a chariot. Thus saith (the Śruti); The endless, secret, and perfect Yoga is accomplished by the embodied

* Egoism, *ahankāra*.

† The *ānandamaya kośa*, or “ sheath ” composed of pure joy. This sheath or envelope is described as consisting of the primeval ignorance with the quality of goodness predominant (*sattwapradhānājñāna*). It is interesting to compare this passage with the words of Hippolytus in the *Philosophumena*, i. p. 29. τοῦτο δὲ τὸ φῶς ὃ φασὶ λόγον τὸν θεόν, αὐτοὺς μόνους εἰδέναι, Βραχμᾶνας γέγουσι, διὰ τὸ ἠπορίσαι μόνους τῇ κενοδοξίᾳ, ὃ ἐστὶ χιτῶν τῆς ψυχῆς ἔσχατος.

‡ Sc. the four *kośas*, *annamaya*, *prāṇamaya*, *manomaya*, and *vijñānamaya*, or the successive “ sheaths ” which encase the soul, viz., the subtil body composed of the last three, and the gross body formed of the gross elements.

spirit, released from all sensuous ties, and for six months intent on concentration; but it never takes place to him, however fired (by instruction), who is harassed by passion and darkness and remains attached to child, wife, or family." (28)

Thus having spoken, the son of Śākāyana, with his heart fixed on his inner self, having made his obeisance to him, said; "by this knowledge of Brahman, O King, did the sons of Prajāpati* mount the path to Brahman. By the practice of Yoga a man attains to contentment, to the endurance of contraries, and dispassionate-ness. Let him not reveal this deepest mystery to one who is not a son or a pupil and dispassionate.† Let him give it to him who is entirely devoted to his teacher and possessed of all virtues. (29)

Om! Seated in a pure place, himself pure and abiding in the quality of goodness,‡ let him continue studying Brahman, speaking of Brahman, meditating on Brahman, worshipping Brahman. He becomes absorbed in the perfect Brahman who yearns towards the perfect (man). Then himself, now another (from his own incorporated individuality), with all his bonds cut asunder by the earned manifestation of Brahman, void of all hope, void of all fear from others as from himself, void of all desire,—he attains to imperishable, unbounded happiness. This entire absence of desire is, as it were, the highest outcome of the supreme treasure. For he, as man, is by nature all made up of desires, characterized by (the transitory conditions of) certitude, volition, and self-consciousness, and therefore in bonds; hence he who is the opposite of all this, is emancipated. Now some says § that

* The Vāikhilyas.

† Śvetāśw. Up. vi. 22.

‡ Sc. with his mind perfectly calm.

§ These are the Sāṅkhyas, who maintain that it is not the Soul which is bound; but that it is the intellect (*buddhi* or *mahat*)—the first production of the *guṇas* in *prakṛiti*, and therefore here called *guṇa*—which becomes bound by the peculiar function of intellect, *adhyavasāya*, through the influence of the old impressions from former actions which have hardened, as it were, into a new special nature round it. The fault attaching to *adhyavasāya* is the devotion to those external objects which it belongs to that function to pronounce upon with transitory certainty. The Upanishad

“ the *guṇa*, by the force of a special nature of its own, becomes bound with the bond of certitude; and hence its emancipation arises from the destruction of the fault attaching to this certitude.” But by the mind only does one see, by the mind only does one hear.* Desire, volition, doubt, belief, disbelief, firmness, want of firmness, shame, understanding, fear,—all these are nothing but the mind. Borne along and soiled by the stream of qualities, uncertain, unstable, destitute (of all true knowledge), full of desires and forlorn, (the soul) becomes subject to self-consciousness. Thinking such thoughts as “ I,” “ he,” “ this is mine,” &c., it binds itself by itself as a bird with a snare. Hence the soul becomes apparently characterised by certitude, volition, and consciousness, and is bound; and hence when it is the opposite to all this, it is emancipated. Therefore let a man abide void of certitude, void of volition, void of self-consciousness. This is the definition of emancipation; this is of all paths the path to Brahman; this is the opening of the door. By this shall he pass to the other side of this darkness. Herein are all desires contained. Thus do the sages declare it; “ When the five organs of knowledge remain with the mind and the intellect makes no effort, that state they call the highest aim.” †

Thus having spoken, the son of Śākāyana, with his heart fixed on his inner self, ceased. The king named after the wind,‡ having made his obeisance to him and duly offered his homage, went, with his aim attained, to the northern path.§ There is here no going by any by-way. This is the path to

maintains, on the contrary, that apparent action does not belong to *buddhi* at all, since it is only an instrument.

* The internal organ (*antaḥ-karaṇa*), whether called mind, intellect, or egoism, is the instrument of the apparently acting soul; still the soul is not really an actor. The soul can use such phrases as “ I desire,” &c., only by becoming erroneously identified with these its organs and thus transferring their characteristics and affections to itself, as the red of the china rose is reflected on the crystal.

† Kaṭha Upan. vi. 10.

‡ Cf. ii. 1.

§ Praśna Upan. i. 10.

Brahman. Bursting open the door of the sun, he departed by the upward path.* On this point the sages declare ;

Endless are the rays† of that soul which abides like a lamp in the heart,—white and black, brown and blue, tawny and reddish. One ‡ of these rises upward which pierces the orb of the sun ; by this, having passed beyond the world of Brahman, they attain to the supreme abode. The other hundred rays § of the heart also rise upward ; by them a man obtains the special mansions of the different classes of the gods. But those rays which are many-hued, downward-pointing and of faint lustre, by these a man passes on helpless to receive here the fruit of his works.

Therefore yonder adorable Sun is the cause of creation, of heaven, and of emancipation.|| (30)

One asks,¶ “ With what are these senses identical, when they go forth to their objects, and who sends them forth or restrains them ? ” Another answers, “ They are identical with the soul ; the soul sends them forth or restrains them ; so do the Apsarasas,** and the sun’s rays. By its five rays†† the soul devours its objects.” Which of these is the soul ? It is that which is defined by such marks as pure, clean, undeveloped, calm, &c. ; it is to be apprehended by its own signs. This is the sign of that which

* Or this may be taken “ they departed,” i.e., those who worship the conditioned (*saguṇa*) Brahman, as opposed to those who, like Bṛihadṛatha, worshipped the unconditioned (*nirguṇa*) Brahman.

† These are the various arteries from the heart, Cf. Chhândogya Up. viii. 6 ; the various hues are caused by the varying proportion of the three humours.

‡ The *sushumnâ* artery.

§ Cf. Kaṭha Up. vi. 16.

|| If he is not worshipped at all, he gives continual births ; if he is worshipped as a god, he gives heaven to the worshipper ; if as Brahman, he gives emancipation. R.

¶ The tale of Śākāyanya and Bṛihadṛatha is now finished ; and the Śruti proceeds to discuss certain questions hitherto left undetermined.

** The Apsarasas are explained to mean here the various enticing objects of the senses ; and the sun’s rays are said to include metonymically the various other deities of the organs (see Aitareya Up. i. 1. 3.)

†† The five senses.

in itself has no signs. As heat and the thing pervaded thereby are the sign of fire,—as the pure sweet taste is of water; [so intelligence is the sign of the soul;] thus say some.* Others † say, speech, hearing, sight, the mind, the vital air, [are its signs]. Others say, intellect, firmness, memory, knowledge.‡ But these things are only signs of it, just as the shoots here are of the seed, or the smoke, the blaze, the sparks are of the fire. Thus they declare; As the sparks from the fire and the beams from the sun, so the vital airs, &c., again and again come forth here in their order from the soul. (31)

From this Being abiding in the soul § come forth all the vital airs, all the worlds, all the Vedas, all the gods,|| and all beings. Its mystery is this, viz., the truth of the truth.¶ Just as when a fire is kindled of green wood, jets of smoke burst forth, so, as a sigh of this great Being, come forth the Ṛig Veda, the Yajur Veda, the Sāma Veda, the Atharvāṅgirasas, the Itihāsa,** the Purāṇa,†† the scientific treatises,‡‡ the Upanishads, the Śloka,§§ the Sūtras,|||| the explanations,¶¶ the confirmatory narratives.↓ All these things belong to him. (32)

* Cf. Śwetāś. Up. vi. 13.

† Cf. Kena Up. 2.

‡ Cf. Aitareya Up. iii. 2. For प्रज्ञा तद् read with the British Museum MS. प्रज्ञानम्

§ Or, as the Schol. takes it, “from this Soul thus abiding in itself.”

|| The Comm. explains “the Vedas” here as “all the means of knowledge,” i.e., all the functions of intellect; and “the gods” as the deities, fire, &c. who preside over the various organs.

¶ The mystic word *sat-tyat* (*satya*) is supposed here to represent the five elements, and the soul is the *satya* or transcendental substratum thereof. Cf. Chhānd. Up. vi. 1.

** The *Itihāsas* are the Vaidic legends, as that of Jānaśruti, in Chhāndogya Up. iv. 1.

†† Accounts of the creation, &c.

‡‡ Books on the science of worship.

§§ Verses such as those continually introduced in this chapter.

|||| Sentences summing up a subject in a few words as the address to Brihadraṭha in ii. 1, “this soul whom thou seekest is thine own.”

¶¶ As the section which follows in ii. 2.

↓ As that of the colloquy between the Vāḷakhilyas and Prajāpati.

This (Gārhapatya) fire with its five bricks is the year. These are the bricks thereof :—the spring, the summer, the rains, the autumn, the winter. By these this fire becomes possessed of a front, two sides, a back, and a centre. This (earth) is the first laying of the bricks of Prajāpati, the knower of the soul. (This fire), tossing up the sacrificer with its hands to the firmament, presents him to Vāyu. Verily Prāṇa is Vāyu.*—Prāṇa is (the Dakṣhiṇa) fire. These are the bricks thereof,—the vital air that goes upward, that circulates, that goes downward, that equalises, that goes forth. By these this fire becomes possessed of a front, two sides, a back, and a centre. Yonder firmament is the second laying of the bricks of Prajāpati, the knower of the soul. (This fire), tossing up with its hands the sacrificer to heaven, presents him to Indra. Yonder sun is Indra.—He, Indra, is the (Āhavanīya) fire. These are the bricks thereof,—the Ṛig, the Yajus, the Sāma, the Atharvāṅgirasas, the Itihāsa, the Purāṇa.† By these this fire becomes possessed of a front, two sides, a back, and a centre. Yonder heaven is the third laying of the bricks of Prajāpati, the knower of the soul. (This fire) with its hands offers the sacrificer to Prajāpati, the knower of the soul. The knower of the soul, tossing him up, presents him to Brahman ;‡ abiding in him, he becomes possessed of all happiness and joy. (33)

The earth is the Gārhapatya fire, the firmament is the Dakṣhiṇa fire, heaven is the Āhavanīya fire. Hence§ are they called the Pavamāna, the Pāvaka, and the Śuchi,|| since by these is the

* Vāyu is thus identified as Prāṇa and Hiranyagarbha.

† These last two are considered as one.

‡ I.e., the inferior Brahman (masc., not neuter) ; as we learn from the Vedānta Sūtras, on the authority of the sage Bādari, that there can be no such thing as motion mentioned, when the Supreme Brahman is the end attained. R.

§ The Schol. would read *ta eva* for *tata eva*,—"these are called," &c.

|| These are sacrificial epithets of Agni as "the pure," "the purifier," "the bright" (see Sāyaṇa on Taitt. Brāhm. i. 1, 5). After the ceremony of laying the fire (*ādihāna*) at the Agnihotra, three oblations are offered to Agni

sacrifice of those fires performed. The digestive fire is also an embodiment of Pavamāna, Pāvaka and Śuchi ; therefore Fire is to be worshipped with oblations ; he is to be laid with bricks ; he is to be praised with hymns ; he is to be meditated upon. The sacrificer, having taken the oblation, is thus to meditate on the deity ; “ Bright of hue as gold—like a bird—abiding in the heart and in the sun, as a diver bird, as a swan—of mighty lustre—Him (the Soul) we worship in this fire.” Thus saying, he is to search out the meaning of the *mantra* ; that adorable splendour of the Sun is to be meditated on by him who abiding in his own heart meditates thereon. Here he attains the place of perfect mental calm ; he holds within his own soul the object of his meditation. On this point there are these verses :—“ As the fire without fuel abides tranquil in its source, so the intellect, after the cessation of its functions, abides tranquil in its source.* When the mind through the desire for truth remains tranquil in its source, the false impulses, following blindly former actions, cease, which characterised it while deluded by the senses and their objects. It is the intellect which causes the round of births, let him cleanse it with every effort ; what he thinks upon, that does he become,—this is the eternal mystery. When the intellect is at rest, he destroys all actions, good or bad ; abiding in the soul, with his own soul calm, he attains to eternal joy. As the intellect of a living being is attached to the objects of sense,—were it but *thus* fixed upon Brahman, who would not be released from his chain ? The mind is described as twofold, pure and impure ; it is impure from the contact of desire, it is pure when it is delivered from all desire.† Having made the mind perfectly motionless, free from sleep and agitation,—when he passes into that state where the

under these three characters. These three deities thus form the connecting link between the earlier and later portions of the sacrifice, and consequently the three fires may be identified with them.

* Ignorance is the source or *yonī* of the intellect (*chitta*), as the subtil element (*tejas*) is that of the element fire.

† This and some of the following vv. are found in the Amṛitavindu Up., see Ind. Stud. ii., p. 60.

mind itself vanishes, then is that the highest place. So long is the mind to be kept under, until it becomes lost in the heart; this is knowledge, this is liberation; all the rest is but book-prolixity. The happiness which comes to that mind which has washed away its defilement by intense abstraction and which has merged itself in the Soul,—this cannot be uttered by the voice; it is apprehended by its own perception alone. As one cannot distinguish water in water, nor fire in fire, nor ether in ether, so he whose mind is thus absorbed, is completely emancipated. The mind alone is to mortals the cause of bondage and liberation; cleaving to objects of sense, it is only for bondage; when it is void of all objects it is called liberation.”

Hence to those who offer not the Agnihotra, who lay not the bricks for the fires, who are destitute of knowledge and who meditate not on the Soul, the pursuit of the empyrean* of the abode of Brahman is utterly barred. Therefore is Fire to be worshipped with oblations, to be laid with bricks, to be praised with hymns, to be meditated upon. (34)

Adoration† to Agni, abiding in the earth, the rememberer of the world; do thou give the world to me the worshipper. Adoration to Vāyu, abiding in the firmament, the rememberer of the world; do thou give the world to me the worshipper. Adoration to the Sun, abiding in the sky, the rememberer of the world; do thou give the world to me the worshipper. Adoration to Brahman, abiding in all, the rememberer of all; do thou give all to me the worshipper. The countenance of the true (Soul) is hidden by a golden disc; O Pūshan, open it, that I may obtain the truthful Vishṇu. He who is the being in the sun,—I am He.

This is the truthful One,—the essential nature of the Sun. It is bright, in the form of a man,‡ devoid of sex;§ it is but a portion of that splendour that pervades space, which appears in

* Lit. “the ether or sky,” *vyoman*, so named as being destitute of all form.

† Here follow mantras for the spiritual worship of the fire, &c.

‡ Chhāndogya Upan. i. 6. 6.

§ Śwetāśw. Upan. v. 10.

the midst of the sun and in the eye and in fire. This is Brahman, this is immortal, this is light. This is the Truthful; it is but a portion of that splendour that pervades space, which appears immortal in the midst of the sun, whose shoots are the moon and the vital airs. This is Brahman, this is immortal, this is light. This is the Truthful; it is but a portion of that splendour that pervades space, which shines as the Yajus in the sun, as Om, the waters, light, moisture, ambrosia. Brahman is bhūs, bhūvas, swar, is Om.

The eight-footed, the pure, the *hañsa*, bound with three threads, the minute, the imperishable, blind to the two attributes,* kindled with splendour,—seeing *Him*; a man sees all. Of that splendour that pervades space those two rays are only a portion, which rise in the midst of the sun. These (rays) are the sun,† the truthful, these are the Yajus, these are devotion, these are Agni, these are Vāyu, these are Prāṇa, these are the waters, these are the moon, these are strength, these are immortality, these are the means for the attainment of Brahman, these are the ocean-like sun.‡ In that (ocean) the worshippers are drowned, as a lump of salt (in the sea). This is their identity with Brahman; § there all desires are collected together. Thus do the sages declare: The worshipper, absorbed in the gods, flashes like a lamp fanned by a gentle wind; he who knows thus is the knower, he knows duality, he goes to an unique abode and becomes identified therewith. Those individual existences which continually rise like the spray drops (whirled by the wind), like

* The eight feet are the eight half-quarters; *hañsa* is a name of the sun, as going everywhere; the three threads are the three Vedas with which the sun is identified; the two attributes are merit and demerit.—This Śl. is a curiously corrupted version of the Chūlikā Up. i. 1; cf. Ind. Stud. ix. 11.

† The Schol. explains *śavit* as *śavitṛi*, but it may mean “the knower,” as in p. 187, last line.

‡ The Schol. explains *bhānur-aṇavaḥ* as either one word, “a mass of brightness,” or, if divided, as “the rain-bringing sun”. The words occur in Rīg Veda iii. 22. 2, as applied to Agni, and Sāyana explains them as “resplendent, great like the ocean.”

§ *Ścil.* the inferior Brahman.

the lightning flashes of the cloud-concealed light in the highest empyrean,—they, from bearing the reflection of the light of the Supreme Glory, (seem multitudinous) as the flickering flame-crests which follow the fire. (35)

There are these two manifestations of the Brahman-light,*—the one is calm, the other abundant. The home of the calm is ether, the home of the abundant is this (visible) food. Therefore must offerings be made in the sacrificial area with hymns, corn, ghee, flesh, cakes, food cooked in the *sthāli*, &c.,† and with meats and drinks thrown‡ into the mouth; § (let a man eat these latter) thinking, “my mouth is the Āhavanīya fire.” (Let this be done) for the increase of vigour, for the attainment of heaven, and for immortality.|| On this point they declare: Let him who desires heaven offer the Agnihotra, by the Agnishtoma he wins the kingdom of Yama, by the Uktha the kingdom of Soma, by the Shodaśin the kingdom of the Sun, by the Atirātra the heaven (of Indra), by the continued sacrifices (from those of twelve successive nights) up to those which last a thousand years the heaven of Prajāpati. As the lamp consists of the union of the wick, the vessel, and the oil, so from the union of the individual body and the world exist the Individual Soul and the pure Sun.¶ (36)

Therefore let him devoutly honour the aforesaid (round of ceremonial rites) by repeating the word Om (at their commencement). Unbounded is its might, and located in three sites,—in the fire,

* *Scil.* the self-manifestation of thought which is identical with Brahman.

† These offerings are to be made to Brahman as Īswara.

‡ The Schol. reads here *avasishṭaiḥ*, i. e., with the meat and drink remaining after the offering.

§ These offerings are to be made to Brahman as the Jīvātman.

|| The two former objects belong to the inferior worshippers; the third object belongs to the worshipper who desires liberation, and who therefore must not neglect these rites.

¶ As the lamp burns until all the oil in the wick and the vessel is consumed, so the light of Brahman remains divided as the individual soul and the Sun, until all the latent influences of previous actions in the incorporated being and in the world are exhausted. R.

the Sun, and in *prāṇa*.* Thus this channel (of offering) abounds in food, for it carries to the Sun the oblation offered in the fire, and the moisture which flows therefrom rains down as with the sound of a hymn; by this rain all these living beings (*prāṇāḥ*) grow, and from these living beings (thus invigorated) progeny are born. On this point thus declare the sages: The oblation which is offered in fire, it bears up to the sun; the sun rains it down by his rays, by it is food produced, and from food living beings arise. Thus too saith (Manu†); The oblation duly cast into the flame ascends (in smoke) to the sun; from the sun it is born as rain, from rain comes food, and from food living beings. (37)

He who performs the Agnihotra cuts through the net of greed; then, having cut through infatuation and no longer approving anger, he meditates on his high desire.‡ Then, piercing through the veil of Brahman with its four wrappings,§ he enters next into the pure ether|| (of the Supreme). There, having pierced through all the spheres of the Sun, Moon, and Fire, characterized by the quality of goodness,—being himself perfectly pure, he beholds at last the Supreme self-dependent Intelligence abiding in its own majesty; dwelling within the quality of goodness, immoveable, immortal, imperishable, firm, bearing the name Vishṇu, the supreme abode, endowed with true desires and infinite knowledge.¶ On this point thus declare the sages: In the midst of the sun abides Soma, in the midst of Soma Fire, in the midst of Fire (the quality) Goodness, in the midst of Goodness the Imperishable.

* These three represent respectively the site of the offering, the deity of the rite, and the enjoyer of the fruit attained thereby.

† *Institutes*, iii. 76.

‡ Scil. the desire of emancipation.

§ Cf. *supra* §. 28.

|| Cf. Chhānd. Upan. viii. 14, "Ether (or space, *ākāśa*) is the bearer of name and form,—that is Brahman, in the midst whereof these two abide."

¶ The Scholiast remarks that these last two epithets, being incongruous in the description of the absolute Brahman, are added to shew that this final

Having meditated on the Soul, which is less than the least, which reveals itself (within the lotus) of the size of the thumb, in the span (of the heart) within the body, he becomes identified with the Supreme; there all desires are collected together. On this point thus declare the sages: Revealing itself within (the lotus) of the size of the thumb, in the span (of the heart) within the body, like the flame of a lamp burning dimly or brightly,* that Brahman, the object of universal praise, the great deity, entered all beings. Om! adoration to Brahman! Adoration! (38)

SEVENTH CHAPTER.

AGNI, the Gāyatrī metre, the Trivṛit Stoma,† the Rathantara Sāman, the Spring, the vital air that goes upward (Prāṇa), the lunar mansions, the Vasus,—these rise to the east (of the sun‡), they warm, they rain, they praise, they re-enter within (the sun), they look through the opening.§ He (the Sun) is inconceivable, formless, unsearchable, concealed, faultless, compact, deep, void of qualities, pure, resplendent, the enjoyer of the three qualities, terrible, uncreated, the Lord of *yogins*, omniscient, mighty, immeasurable, without beginning or end, possessing all excellence, unborn, wise indescribable, all-creating, the soul of all, all-enjoying, the ruler of all, he who is within the inner life of all. (1)

Emancipation is progressive; the worshipper first obtains the causal Brahman, and then subsequently rises to identity with the absolute *तद ईव*.

* Literally “manifesting itself in two or three ways,” i. e., in an inferior, middle or superior way, in proportion to the degree of purity in the eternal organ, as a lamp burns dimly or brightly according to the nature of the oil and wick. R.

† See Haug’s Aitareya Brāhmaṇa, vol. ii. p. 237.

‡ The Sun is to be contemplated as thus attended by these embodied powers.

§ Anquetil du Perron, “hæc, è viâ radii solis, volitionem aquæ vitæ acquirendæ faciunt,” or, as Schol., “by the door or path of the action of the sun’s rays they behold the ambrosia to be enjoyed”.

Indra, the Trisṭubh metre, the Panchadaśa Stoma,* the Brihat Sāman, the summer, the vital air that circulates, Soma,† the Rudras,—these rise to the south (of the sun), they warm, they rain, they praise, they re-enter within (the sun), they look through the opening. He is without beginning or end, unmeasured, unbounded, not to be set in action by another, independent, without sex, without form, of infinite power, the creator, the illuminator. (2)

The Maruts, the Jagatī metre, the Saptadaśa Stoma, the Vairūpa Sāman, the rainy season, the vital air that goes downward, Śukra, Ādityas,—these rise to the west (of the sun), they warm, they rain, they praise, they re-enter within (the sun), they look through the opening. This is the calm, the soundless, the fearless, the sorrowless, itself all joy, satisfied, firm, immovable, immortal, imperishable, sure, the supreme abode, bearing the name Vishṇu. (3)

The Viśve devāḥ, the Anuṣṭubh metre, the Ekaviṃśa Stoma, the Vairāja Sāman, the autumn, the vital air that equalises, Varuṇa, the Sādhya, —these rise to the north (of the sun), they warm, they rain, they praise, they re-enter within (the sun), they look through the opening. He is pure within, clean, void, calm, without *prāṇa* or *ātman*, and without end. (4)

Mitra and Varuṇa, the Pankti metre, the Triṇava and Trayastrīṃśa Stomas, the Śākwara and Raivata Sāmans, the cold and dewy seasons, the vital air that goes forth, the Angirasa, the moon,—these rise above (the sun), they warm, they rain, they praise, they re-enter within (the sun), they look through the opening. He is the leader, bearing the name Om, in form pure light, the sleepless, the ageless, the deathless, the sorrowless. (5)

Saturn (Śani) the ascending node (Rāhu), the descending node (Ketu), the serpents, the Rākshasas, the Yakshas, men, birds, śarabhas, elephants, &c.,—these rise below (the sun), they warm,

* See Haug's Ait. Brāhm., ii. p. 238.

† Anquetil du Perron, "luna"; but *chandramas* is mentioned in §. 5.

they rain, they praise, they re-enter within (the sun), they look through the opening. It is he who is wise, the supporter, who abides within all, the imperishable, the pure, the clean, the resplendent, the patient, the calm. (6)

It is this which is the soul within the heart, infinitesimal, kindled like fire, assuming all forms; his is all this (visible) food; on him are all these creatures woven. This is the soul, from which all sin is abolished, the ageless, the deathless, the sorrowless, beyond all hunger or thirst*, whose volitions are absolute, whose desires are absolute—this is the Supreme Lord, this is the King of beings, this is the protector of beings, this is the preserving dyke of creation. This Soul, the Lord, is Śambhu, Bhava, Rudra, Prajāpati, the Creator of all, Hiraṇyagarbha, the Truth, Prāṇa, Hansa, the Ruler, the eternal, Viṣṇu, Nārāyaṇa,—he is the one being who dwells in fire, who dwells in the heart, and who dwells in the sun. Adoration to thee, assuming all forms, who abidest in the true ether. (7)

Now follow the impediments† to the attainment of knowledge, O King! This is verily the source of the net of infatuation,—that he who is fit for heaven has intercourse with those who are not fit for heaven; this is the source. Even though a tree with wide-spreading branches is pointed out before them, they take up with the mean bush. Those too, besides, who are for ever lured by pleasure, for ever sent on another's errands, for ever begging, for ever living by mechanical trades,—and those too who beg in cities, who perform sacrifices for those who should not offer them, the disciples of Śūdras, and Śūdras who read the sacred books; and those too who are knaves, who wear matted hair,‡ dancers,

* The Schol. explains *avichikitsaḥ* as *vividhā chikitsā yasya nāsti*, "he who has no need of various kinds of food as a remedy for hunger," and *avipāśaḥ* as for *apipāśaḥ*. But the true reading is probably *vipāśaḥ*, i.e., "he who is free from all doubts or bonds."

† Having described the various means, with their ends, which are to be followed by those who desire the summum bonum, the Śruti now proceeds to declare the hindrances in the path to its attainment which are to be avoided. R.

‡ The schol. explains *jaṭa* as "one who uses improper language", but

soldiers, religious mendicants, actors, those employed in kings' business, outcasts,* &c.; and also those who worshipping wealth pretend to propitiate the yakshas, rākshasas, goblins, the *gaṇas*, *piśāchas*, snakes, imps, &c.; also those who under false pretexts wear red garments and earrings and skulls; and also those who oppose the followers of the Veda by false arguments and examples, deceptions and magic,—with all these let him not associate. They are all open thieves and unfit for heaven. Thus saith (the Śruti); The world, bewildered by juggling denials of the soul,† and by false examples and reasons, knows not what is the difference between the Veda and (pretended) science.‡ (8)

Verily Brihaspati,§ having assumed the form of Śukra, created this false science || to give security to Indra and destruction to the Asuras. By this false science (the sceptics) declare good to be evil and evil to be good; they say “let men ponder on those rites of the Veda, &c., which produce suffering.” Therefore let him not read this (pretended knowledge). This (science) is all false and fruitless; present enjoyment is its only fruit as of him who violates his cast. Let not this science be even attempted. Thus saith (the Śruti¶); That which is known as non-Science and as Science,—widely are these opposed to each other and divergent; I think thee, Nachiketas, desirous of knowledge, for even many objects of desire do not draw thee

it seems more natural to connect it with *jaṭā* which belongs to the *arśa ādi gaṇa* of Pāṇ. v. 2. 127.

* I.e., “those who have committed some heinous crime, or have been banished.” R.

† Alluding to the Mādhyamika Buddhists who maintain the doctrine of an absolute void (*sarvam śūnyam*), and the Yogācāhāras, who allow the existence of momentary consciousness.

‡ Or “what is Veda and what is other knowledge.”

§ This section seems to allude to the Brihaspati-śloka quoted in the section of the Sarvadarśanasangraha on the Chārvāka philosophy. Cf. Harir. 28.

|| *Avidyā*.

¶ Kāṭha Upan. ii. 4.

away.—He* who knows both together, science and non-science,† crosses death by non-science and enjoys by science immortality. Those‡ who dwell enwrapped in the midst of non-science, but fancy themselves wise and learned, go round and round, hurrying hither and thither deluded, as the blind led by the blind. (9)

The Devas and Asuras who desired the knowledge of the Soul, approached Brahman. Having worshipped him, they said, “Oh adorable one, we desire the knowledge of the Soul, do thou tell it unto us.” Then, having long pondered, he reflected, “these asuras think the soul to be something other than itself.” Therefore he told to them something far other than the truth. This (false idea) do these men, infatuated, now follow devotedly, abolishing that which supplies the only means of transport,§ speaking falsely; they look on falsehood as truth, as in a magic shew. Hence what is declared in the Vedas, that is truth; what is declared in the Vedas, that do the wise follow. Therefore let not a Brāhman study aught contrary to the Vedas, for this would be the fruit.|| (10)

This verily is the essential nature of the Veda,—the supreme splendour of that ether which abides in the cavity of the heart,—this splendour is located in three sites, in the fire, the Sun, and prāṇa.¶ The syllable Om is verily the essential nature of that ether which abides in the cavity of the heart. By this syllable, Om, that (splendour) germinates, it shoots upward, it expands, it becomes continuously the vehicle of the worship of Brahman.** Accompanied by the air within the belly, it rises in the place

* Vājasaneyā Upan. 11.

† *Avidyā* is explained to mean here the devotion to external ceremonies.

‡ *Kaṭha* Upan. ii. 5. The printed text of the *Kaṭha* reads *vartamānāḥ* for *veshtyamānāḥ*.

§ Sc. the Veda, by which alone right knowledge is produced.

|| Scil. he would fall into hell or some lower birth. Cf. *Chhānd. Up. ad fin.*

¶ Cf. *supra*, vi. 37.

** That splendour germinates in the form of the mystic syllable Om, as a seed germinates, i.e. it is manifested as the primeval form of the Veda,—it next shoots upward as the internal sound, Om; and lastly it expands as an audible effort of the breath in the uttered syllable itself.

where the digestive fire conceals itself. (and proceeds on its course), as the smoke branching up in the air, when the wind blows, climbs upward round the tree, bough by bough.* As salt when thrown into the water (loses not its saltiness) or as the heat in the ghee (destroys not the nature of the ghee, so the light of the pure Intelligence changes not†). All this manifestation is but as the illusive work of the magician when he projects his will.‡ Thus do the sages declare. “How is this?” (asks the pupil.) The Veda is called Lightning, since in the moment when it is uttered, (as Om,) it enlightens every incorporated being; therefore by the syllable Om let a man adore the infinite splendour (of Brahman). The being in the eye, who abides in the right organ, is Indra; it is his wife (Indrāṇī) who abides in the left.§ Their union takes place (in sleep), in the cavity within the heart; the lump of blood in the heart is the life-food of both. There is a channel which goes forth from the heart and is fixed in the eye; this one artery, divided into two, serves for both. The mind stirs up the fire of the body, the fire sends forth the wind (prāṇa), and the wind, as it passes through the breast, produces a low sound. Set in motion in the heart by the churning-stick of the fire, at first it is less

* As the ascending smoke climbs round the tree, and, coming in contact with the different boughs, assumes their several forms, so when the *agni-maṇḍala* (or sphere of fire), above the *mālādhāra* (or mystical circle above the organs of generation) is heated by the fire within it, and when this fire is fanned by the air of the breath as it bears the syllable Om, the Brahman-light, or pure Intelligence, veiled behind the fire and breath, manifests itself at first as the one undivided sound Om; but as it successively comes in contact with the various organs of utterance it assumes the form of different letters and branches out into the various recensions of the Veda.

† As the salt re-appears when the water is dried off, or the melted butter resumes its original nature when cool, so the Brahman-intelligence re-appears in its primeval nature when its disguises, the body, fire, prāṇa, mind, &c., pass away.

‡ Scil. to create palaces, &c., which have no substantial existence.

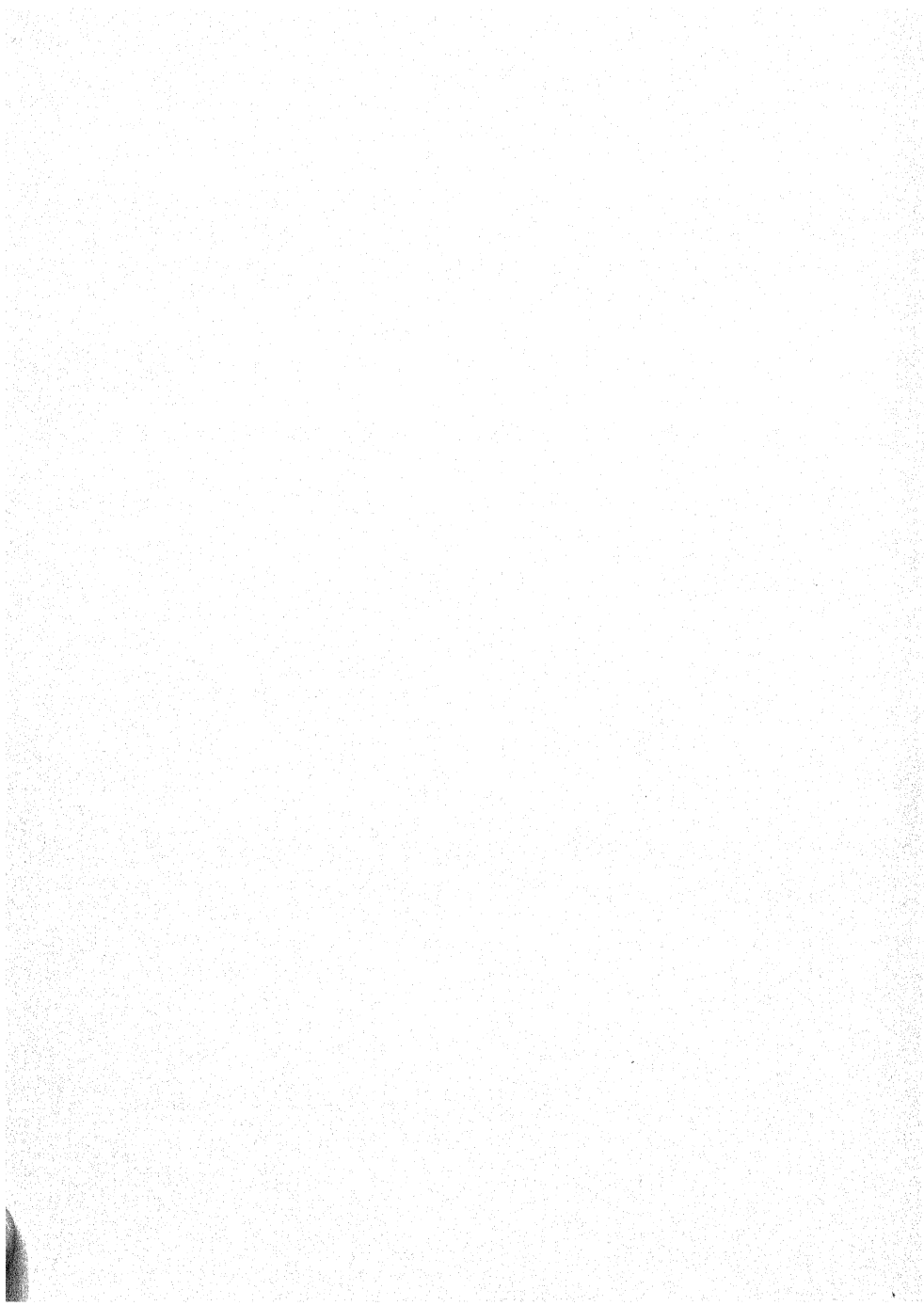
§ On this whole passage compare Bṛihad Āraṇy. Upan. iv. 2. 2, 3, with Śankara's Comm.

than the least ; it then becomes doubled in the throat ; when it reaches the tip of the tongue, know that it is threefold ; but when it issues forth (as speech), they call it the mother (of words). He who sees all this, no more sees death or disease or misery ; he, the seer, sees the All, everywhere he obtains the All.* He who dwells in the eye, he who wanders in dreams, he who enjoys sound sleep, and he who abides beyond,—these are the four conditions† (of the Soul), and the fourth is the greatest of all. In the three walks the one-footed Brahman, and the three-footed walks in the last ; ‡ by reason of the experience of the false and the true, the great Soul appears possessed of duality,—he appears possessed of duality. (11)

* Scil. seeing Brahman as all, he becomes himself Brahman.

† These four conditions correspond to the states, respectively called Vaiśwānara, Taijasa, Prājna, and the fourth or absolute, as given in the Māndukya Upanishad.

‡ There are two states of mundane existence, *viz.*, as cause (*sc.* *δυνάμει*) and as effect (*sc.* *ἐνέργεια*). The effect is twofold, as gross or subtil. The first or waking condition of the Soul, Vaiśwānara or Viśwa, is disguised and limited by the gross effects, the second, or dreaming state, Taijasa, by the subtil effects. The third state, that of sound sleep, or Prājna, is only disguised and limited by ignorance as the general cause of all mundane existence—this remains for the present latent in it, but is still capable of being called out into actuality. The fourth condition (Turiya) as undisguised by either cause or effect, and therefore unlimited and absolute. The Scholiast quotes here a śloka from Gauḍapāda's kārīkā (i. 11), “ The conditions Viśwa and Taijasa are bound by the cause and its effects (*sc.* by the original ignorance and the ideas of mundane existence which it produces) ; the condition Prājna is only bound by the cause (*sc.* ignorance), but neither the cause nor the effect can exist in the Turiya.”



VARIOUS READINGS.*

PAGE.	LINE.	
2	3	-परवर्तनेन परमपुरुषार्थ- M. (cf. Transl. note, p. 240).
5	3	सहस्रस्य C. (cf. Comm.) सहस्रस्य सुने: E.
8	3	संयोग C. for संप्रयोग.
10	1	अम्बरीषो ननक्तुः शर्धाति- C.
„	2	मरुत C.
12	1	दृश्यत इति C.
„	„	अर्हसीति C. M.
15	1	मैत्रेयः E.
16	1	अभिनिष्पद्यत C.
18	2	मैत्रेय E.
„	4	अथ ते क्रतुं M.
22	2	} अनिष्टेन C. (cf. Comm.)
25	1	
28	1	विविशामीति C.
29	3	अनिष्टो C.
35	4	ईरितं C. which is a better reading.
38	2	प्रेक्षवत् C.
39	1	कृतभुक् C.
40	4	अवाङ्चोर्द्धा C. (so too in p. 41, l. 3).
„	„	C. E. add at the end of §. 1 (after परिधमतीति <i>sic</i>), कतम एष इति तान् होवाचेति (cf. p. 45, l. 3).
45	1—3	C. E. add परिधमतीति after अनुफलैरभिभूयमानः and omit सदसद्योनि—होवाचेति.

* This list contains the various readings of C., with a few from E.M. Those of A.B. are given in the printed text.

PAGE. LINE.

- 46 5 After उपैति E. reads अथ यत् त्रिगुणं चतुरशीतिलक्षयोनि-
परिभतगणं.
- 47 1 नानालस्वरूपं C.
- „ 2 चक्रमिव चक्रिणेति E.
- 49 2 वस्तुनेति C.
- 50 3 अतस्तुल्या C. (Cf. Comm.)
- „ 4 व्यावृत्तत्वं C.
- 53 2 सायुज्यं C. E.
- 55 1 महाधनान्धकार इव E.
- „ 2 खलमिव C.
- 56 1 इव स्थिताः C.
- 61 2 यस्तु C. for यः.
- „ 3 क्षीपालभते ब्रह्म सत् C.
- 63 2 सायुज्यं C.
- 69 4 त्वं मनस्त्वं C. त्वं मनस्त्वं E. (cf. Weber, Ind. Stud. ix.
p. 108.)
- „ „ खं C. M.—E. omits त्वं विश्वं and then agrees with
printed text.
- 71 1 आस for आसीत् E.
- „ 2 एतद्वै रजसो रूपं E. (cf. Sāṅkhya Sāra, p. 12).
- 72 9 खलमादिष्ट्युद्भववद्बुद्धिपूर्विकैव M.—The printed text
(from A. B.) should probably be corrected to
खलमादिष्ट्युद्भववद्बुद्धिपूर्विकैव.
- 73 1, 2 च C. for स, and also in p. 74, l. 1.
- 79 13 M. corruptly इन्द्रियव्यञ्जं तेषु स्वतन्त्रः. A. B. are also
corrupt here. The true reading is probably
इन्द्रियाध्यक्षस्तेषु.
- 83 4 तद्ब्रह्म यद्ब्रह्म तज्जगोतिः M. The text seems to require
a further correction,—यत्स्वयं तद्ब्रह्म यद्ब्रह्म तज्जगोति-
र्यज्जगोतिः स आदित्यः.

PAGE.	LINE.	
86	17	चिन्त्यं यतः M.
88	9	संबोधयिता M.
100	1	एष वाव M.
111	2	अन्नसत्येवंवित् M.
117	10	M. has the reading of note *; but it is corrupt in †.
119	1	योनिर्वै M.
124	4	दृश्यन् M.
126	2	M. corruptly तिर्यग्वावाजवोर्द्ध. The true reading is probably तिर्यग्वावाङ् वोर्द्ध.
137	4	सायोज्यत्वं M. but in Comm. सायोज्यं.
154	2	संसारचक्रं M. which is the reading of the Comm.
„	3	नित्ययुक्तस्य M.
161	4	विच्छेत्त M. (but not in Comm.)
166	2	चाक्षरसः M.
168	3	प्रज्ञानमित्येके । अथ ते वा एतस्य M. rightly.
172	4	शरद्धेमन्तः शिशिरं स शिरः - M.
179	2	अक्षयमश्रुते E. M.
„	9	क्षयं गतः E. M.
„	10	शेषास्तु ग्रन्थविस्तराः E. शेषन्ये ग्रन्थविस्तरः M.
185	2, 13	शुचिं M. (cf. Weber, Ind. Stud. ix. 11).
187	1, 6	लौयन्ने M.
198	2	M. has throughout §§. 1-6 स्तुवन्ति .
209	2	भयं तीर्त्वा M. (but in Comm. नृत्यु).
210	1	परियाप्ति M.
214	2, 18	स्कन्धान्स्कन्धं M. स्कन्धास्कन्धं A. B.
221	3	-उपभोगाद्वैतीभावो M. cf. note *.

M. gives no colophon at the end of the Comm., ch. 1; at the end of ch. 2, 3, 6 it has इति मैत्रीशाखोपनिषद्दीपिकायां &c.; and at the end of ch. 4, 5, 7 इति मैथ्युपनिषद्दीपिकायां &c.

ERRATA FOR THE SECOND EDITION.

PAGE.	LINE.	INCORRECT.	CORRECT.
24	5	Add after भवति .	(कन्दो० अ० ६ । ख० ८)
30	8	अन्तरैवे०	अन्तरैवे०
32	15	उत्तम यती०	उत्तमयती०
36	17-18	०उज्जललवा विना .	०उज्जललवाविना .
48	4	०द्वपितं .	०द्वपित .
71	1	तत्तत्प०	तत्प०
84	3 <i>infr.</i>		Omit.
96	2 <i>infr.</i>	प्राणो०	प्राणो०
102	5	मन्त्रं .	Omit.
103	1	पठति .	Omit.
113	1	सृष्टन्ती०	सृष्टती०
126	2	तिर्यग्वाङ् चोर्द्धं .	तिर्यग्वावाङ् चोर्द्धं .
151	1 <i>infr.</i>	सन्धास०	सन्धास०
153	16	पश्यन्नवं .	पश्यन्नेवं .
157	3	यत् निष्कामत्वं .	यन्निष्कामत्वं .
167	2	तस्यत०	तस्यैत०
168	2	प्रज्ञा तदित्येके .	प्रज्ञानमित्येके .
186	1	०मेतदादित्यस्य .	०मेतदादित्यस्य .
188	1 <i>infr.</i>	ज्वाला .	ज्वालाः .